Rig Veda Samhitā Maņdala - 8

(Text in Devanagari, Translation and Notes)



R L Kashyap



Rig Veda Samhitā: Eighth Maņdala

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 103 Sükta-s
- 103 Sükta-s: Text & Translation
- Appendices including Subject Index

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Rig Veda Samhitā: 8th Maņdala

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Offered Gratefully to The Mother & Sri Aurobindo

Dedication

In Loving Memory of

Our Father

Late Sri Bindurao Zalki (1982)

Our Brother

Late Sri Ashok Zalki (1993)

-Ramesh Bindurao Zalki

-Vittal Bindurao Zalki

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the 24 sūkta-s, including all dedicated to Agni. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the pāda-s (or feet of the Sanskṛt verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 33 sūkta-s, the translation is our own. In these sūkta-s, the meanings of some of the Sanskṛt words are assigned following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

I am grateful to Smt. and Sri Ramesh Bindurao Zalki for sponsoring the printing of this book. Their generosity as well as their love of Veda-s and culture is heart-warming. I and all the staff of SAKSI pray for the blessings of Sri Aurobindo and the Mother on them, their children and their extended family.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the seven Rig Veda Mandala-s published recently namely third through seventh, ninth and tenth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proofreading and suggestions for improvement.

27, March 2009

R. L. Kashyap

Ugādi, Virodhi Samvatsara

(ii) Deities in Each Anuvāka

(The number in the brackets indicates the number of hymns to that deity. A single sukta may be dedicated to more than one deity.)

Anuvāka 1: Indra (4), Ashvins (1)

Anuvāka 2: Indra (2), Maruts (1), Ashvins (3), Agni (1)

Anuvāka 3: Indra (5), Agni (1), Maruts (1), Āditya-s & others (1)

Anuvāka 4: Indra (2), Ashvins & Vāyu (2), Mitra-Varuņa (1), Agni (1) & All-Gods (4)

Anuvāka 5: Couple (1), Indra (5), Indra-Agni (2), Varuņa (1), Ashvins (2), Agni (1)

Anuvāka 6: Agni (2), Indra (2), Ādityāḥ (1), Soma (1)

Vālakhilya: Indra (6), Ashvins (1), Indra-Varuņa (1), others (3)

Anuvāka 7: Indra (8), Agni (1), Āditya (1)

Anuvāka 8: Indra (5), Agni (3), Soma (1), Ashvins (1), others (1)

Anuvāka 9: Indra (8), Ashvins (3), Agni (1), All-gods (1)

Anuvāka 10: Indra (6), Agni (2), Maruts (1), Several gods (1)

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1716 mantra-s in the 103 sūkta-s of the Eighth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words.

With this book, the publication of English translations of all the ten Mandalas of Rig Veda by SAKSI is complete.

Every mantra traditionally is divided into several pāda-s usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure free from rhyme. Since a line of English text corresponds to one $p\bar{a}da$ in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

As in our earlier SAKSI publications the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Mandala' and 'Rig Veda Samhitā: Fourth Mandala'.

It is needless to say that the meanings of many words in the mantra-s, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskṛt of the Veda mantra-s which is very different from the classical Sanskṛt. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In section (ix), we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda', gives an excellent overview of several aspects of Veda including mantra, metre, rishi-s, power of deities and some of the interesting topics in it.

(iv) Mandala 8: An Overview

[There are several excellent overviews of the entire Rig Veda in our books of translations of Mandala-s 1,3-5 etc., and also in the book, "The Essentials of Rig Veda".]

This Mandala with its 103 sūkta-s having 1716 mantra-s is the third most voluminous among the ten Mandala-s. As a comparison, Mandala one has 2006 mantra-s, Mandala 10 has 1754 mantra-s. Even though the average number of mantra-s in a sūkta in the entire Rig Veda is about ten, this number is about seventeen in Mandala 8. The first five sūkta-s have 160 mantra-s.

The arrangements of the hymns to the various Gods are also different from that in most other Mandala-s. Usually each Mandala begins with a sūkta or sūkta-s to Agni and then the sūkta-s to Indra and others follow. Here the Mandala begins with sūkta-s to Indra. The first sūkta to Agni is the sūkta eleven. There is an attempt at having several different deities in each anuvāka.

There are about 58 sūkta-s to Indra (including those with dual divinities) exceeding those in other Mandalas. Thus the book can be called Indra Mandala.

There are no complete sūkta-s to divinities prominent elsewhere such as Rudra, Viṣḥṇu, Bṛhaspati, Sarasvati, Vaishvānara, Rbhu-s etc. Apart from Indra and Agni, it has twenty sūkta-s to Ashvins, the lords of enjoyment and three to Maruts, the thought-powers with life-energies.

This Maṇḍala has two or three mantra-s at the end of several sūkta-s having the praise of gifts and the benefits derived by the givers. There are in all about 30 such mantra-s. The names of givers are Āsanga, Vibhanda, Pakasthan etc. Their names are listed in the Subject Index under the heading, 'givers, lavish'. There are also familiar names of riṣhi-s such as Purukutsa, Shyāva etc.

An interesting feature of this Mandala is the questioning of the existence of Indra. The person is the seer Nema and the question is in (8.100). He boldly asks, 'Docs anyone know that Indra exists'? The magnificent reply given by Indra is interesting. Clearly the seer Nema, 'heard this reply', since this question was posed in his meditational mood.

There are several mantra-s indicating the closeness of the relation between Indra and seers. The rishi in (8.14.1) begins his address, 'O Indra, if I were you and you were me' and indicates how he would have treated the devotee if he was Indra. The verse (8.44.23) addressed to Agni is similar.

(8.19.25) addressed to Agni declares, 'If I were immortal and you were mortal, I would not give you over to the assailant or to sinfullness'. 'I will not give you (Indra) to anyone for any price',

(8.1.5). There are several mantra-s stating, 'we are yours'. The references are in the subject index under the heading, 'Intimacy of the Gods and the seers'.

(8.58.2) states the basic idea behind the Upanishads and later books, 'The One (ekam) has become all this'. But still Rig Veda maintains its subtle balance between the One and Many. It uses the epithet ekah to Agni, Sun, Usha in (8.58.2). 'Sun manifests all things', 'Usha illumines all things, 'Agni is kindled in many ways'. Note the psychological meaning of kindling. 'The yajna is yoked by the Brāhmaṇa who is silent' (8.58.1).

This Mandala has a unique sūkta (8.31) regarding the yajnaperforming couple. There is no similar sūkta elsewhere. The yajamāna and his wife are the patrons of yajna and also its main performers. Literally 'yajamāna' means one who measures or builds the yajna.

"They press the Soma with one mind, (8.31.5);

They are illumined by the vast inspired knowledge, (8.31.7);

They make an offering all the riches they have earned, (8.31.9);

The revelation comes to them day by day, unceasingly, (8.31.4);

The enjoyable things come in their front, (8.31.6);

They enjoy the universal life (8.31.8);

They do the work of gods".

There are several mantra-s regarding the teaching given by gods to the sacrificers. (8.14.2) declares, 'that if I were you (Indra), I would instruct the thinker about the Rays'.

There are half a dozen mantra-s dealing with the healing powers. They are listed in the Index. (8.1.12) deals with the fixing of the bones broken in an accident using the power of mantra-s.

There are numerous references to the inner yajna. Even though outer yajna was performed with great faith, the inner yajna was performed all the time. (8.62.8) mentions the formation of the highest gods in us.

We usually think that Indra killed the demon Vṛṭra by means of the weapon Vajra. (8.2.32) states that Indra killed Vṛṭra by the power of discernment (dakṣhiṇa). Recall that Uṣhanas, the seer, made the gladdening, foe-destroying Vajra for Indra, (1.121.12).

The anecdote of the lady seer Apāla (8.91) is interesting. The deeper meaning of the three boons needs careful study.

(8.79.2), a mantra to Soma declares that, 'he heals the sick, makes the blind see and the lame walk'. The deeper meaning behind 'making the blind see', 'lame to walk' should be noticed.

There are about 70 verses in praise of work, specially mentioning work. Some of them deal with the works done by gods like Agni. Others deal with the works done by human beings or exhortations to them to do work.

It has several interesting phrases,

'Method of beauty and discernment, the left hand and right hand paths' (8.81.6). Indra does all the works', (8.96.19). Offering to gods need not be substantial. The rishi in (8.102.19) states, 'that I bring the little I have'.

Another seer says, 'we are not too poor to offer', i.e., there is the tendency not to give.

(v) Rishi-s of Mandala 8

The dominant contributers to this Maṇḍala are the Kāṇva-s, Āngirasa-s, Ātreya-s and Bhārgava-s. The list given below begins with Kāṇvaḥ (29:52) which indicates that there are 29 riṣhis in this lineage and they have contributed 52 sūkta-s. Below the Kāṇvaḥ in bold-face, we give the names of 29 riṣhi-s in this family along with the sūkta numbers associated with them. Āyuḥ/52 indicates that sūkta 52 is due to the Riṣhi Āyuḥ. When a sūkta has several riṣhis, the sūkta is assigned to all of them. Hence we see the same sūkta assigned to several riṣhis. Pragātha Kāṇva has only two mantra-s 1.1, 1.2 in the first sūkta assigned to him. Still we have listed the sūkta number under his name also.

Kāṇvaḥ (29;52)

Āyuḥ/52

Ashvasūkti/14,15

Brahmātithih/5

Devātithih/4

Goşhükti/14,15

Irimbithih/16,17,18

Krshah/55

Kurusutih/76,77,78

Kusīdī/81,82,83

Mātarishvā/54

Medhātithih/1,2,32,33

Medhyah/53,57,58

Medhyātithiḥ/1,2

Nābhākaḥ/39,40,41,42

Nāradaḥ/13

Nīpātithiḥ/34

Pṛṣhadhraḥ/56

Parvataḥ/12

Pragathah/1,10,48,62,63,64,65

Praskaņvaḥ/49

Pushtiguh/50

Punarvatsah/7

Sadhvamsah/8

Shashakarnah/9

Shrushtiguh/51

Sobharih/19,20,21,22,103

Suparnah/59

Trishokah/45

Vatsah/6,11

Āngirasaḥ (15; 24)

Priyamedhah/2, 68, 69, 87

Pūtadakshah/94

Binduh/94

Kṛṣhṇaḥ/85,86,87

Nrmedha/89,99,90

Puruhanmā/70

Purumedha/89,90

Shashvatī Āngirasī/1

Shrutakakşhah/92

Sukakshah/92,93

Tirashchīh/95,96

Virūpa/43,44,75

Vyashvah/26

Sudīthi/71

Purumilha/71

Ātreyaḥ (5;8)

Archanānāh/42

Gopavanah/73,74

Saptavadhriḥ/73

Shyāvāshvaḥ/35,36,37,38

Apālā Ātreyī/91

Bhārgavaḥ (4;4)

Jamadagnih/101

Kṛtnuḥ/79

Nemah/100

Prayogah/102

Other Rishis (23;27)

Agnih Grhapatih Sahasah sutah/102

Agniḥ Pāvakaḥ

Bārhaspatyah/102

Agnih Yavishthyah Sahasah sutah/102

Bhargah Pragathah/60,61

Dyumnīkah Vāsishthah/87

Dyutānah Mārutih/96

Ekadyūḥ Naudhasaḥ/80

Haryatah Prāgāthah/72

Indrah/100

Kalih Prāgāthah/66

Kashyapah Mārīchah/29

Mānyaḥ Maitrāvarunih/67

Mātsyāḥ/67

Manuh Vaivasvatah/ 27,28,29,30,31

Matsyah Sāmadah/67

Nodhāḥ Gautamaḥ/88

Plāyogih Āsangah/1

Rebhah Kāshyapah/97

Tritah Āptyah/47

Ushana Kāvyah/84

Vashah Ashvyah/46

Vasurochishah Angirasah/34

Vishvamanāḥ Vaiyashvaḥ/ 23,24,25,26

The total number of Rishis who have contributed to this Mandala is 76 which includes two women-seers.

(vi) The Deities and their Sükta-s

Āditya-s/18.1-7; 8-10-22; 19.34-35; 47, 67

All-gods/25.1-9; 25.13-24; 28-30, 83

Agni/11, 19, 23, 38, 39, 40, 43, 44, 56, 60, 71, 72, 74, 75, 84, 102, 103

Ashwins/5, 8-10, 18.8, 22, 26, 35, 42, 57, 73, 85-87

Indra/1-4, 6, 12-17, 21, 24, 31-34, 36-38, 40, 45, 46, 49-55, 59, 61-66, 68-70, 76-78, 80-82, 88-93, 95-99, 100

Maruts/7, 20, 94

Mitra-Varuna/25.1-9, 13-24; 8.101.1-5

Sole One/58

Soma/48, 79

Sūrya/56

Uşha/47.14-16

Varuna/25, 10-12; 42.1-3; 41, 59

Vāyu/18.9, 26.20-25; 46.25-28, 32

Yajna-performing couple/31

[Some sūkta-s have verses on topics not mentioned above; hymns to dual deities are assigned to both the deities in the above list.]

(vii) Symbolism of the Gods

Powers of the Gods

Aditi:

The Goddess of Infinity.

Agni:

Fire; It is the cosmic power of heat and light and the divine will-power united with wisdom. Human will-power is a feeble projection of this power. Priest of call (hotar) who calls the other

gods.

Aryamā:

The lord of exalted power.

Ashvins:

The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.

Brhaspati:

The power of the soul; closely related to

Brahmaņaspati.

Bhaga:

Enjoyer and the Distributor of Delight.

Brahmanaspati:

Lord of Mantra-s, Ganapati.

Iļa:

The Goddess of revelation.

Indra:

He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human and frees the energies and Ray-cows

imprisioned.

Mahī:

Goddess of the vast.

Maruts:

Life Energies.

Mitra:

The Lord of Love and Harmony

Püshan:

The deity of nourishment

Parjanya:

The deity of descending dynamic energies

Rudra:

The Force of Evolution

Rbhus:

The Divine Artisans

Sarama:

The Goddess of intuition

Sarasvati:

The Goddess of inspiration

Soma:

The Divine Delight, the delight released by work

Sūrya-Savitṛ:

The Supreme Deity of Light and Force

Tvașhțṛ:

Divine form-maker

Uşha:

The goddess of Dawn

Vāstu:

Dwelling

Vāyu:

Wind; He is the Lord of all the Life-energies,

Prāņa which represent the passions, feelings,

emotions and abilities

Vaishvānara:

Universal Divine Will and Force

Varuna:

The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and

mental

Vasu:

The master of riches

Vishnu:

The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc., and topics such as, 'The manifestation of bliss'.

(viii) More on Gods

- a. Vedic Gods
- b. Indra, the Divine Mind
- c. Agni, the Divine Will
- d. Ashvins, the Lords of Bliss and Healing
- e. Maruts, the thought Forces and Life-powers

a. Vedic Gods

The deva-s are supra-physical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man or woman and show him or her the way to a divine consciousness and immortal life. Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

Each god such as Agni or Indra represents a distinct aspect of the Supreme One, tat ekam.

b. Indra, the Divine Mind

The role of Indra, the lord of the Divine Mind, is to help man develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all the actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

The principle which Indra represents is Mind-power released from the limits and obscuration of the nervous consciousness. It is this enlightened intelligence which fashions right or prefect forms of thought or of the action not deformed by the nervous impulses, not hampered by the falsehood of sense (SA, SV, P.262).

In (1.4.1) Indra is imaged as a cow which gives abundantly the milk. The milker is the rishi. Just as a cow yields its milk only by pressing its teats, the rishi needs to perform work so as to release the knowledge from Indra.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the God Indra in man.

The second task is the preparation or building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition, it is like an unbaked jar, which will break if knowledge of an intense variety enters it. Hence Indra has to create new forms or subtle bodies in the modern parlance which can receive the knowledge given and allow for its growth.

To understand the third task, we have to become familiar with the Vedic idea that the subconscient darkness in man holds concealed in it all the secret riches of light and power that belong to the divine life. These riches are hidden by the demonic forces of falsehood collectively known as dasyu; prominent among them are Vṛtra or Ahi, Vala, Paṇi etc. These hostile powers actively oppose the human efforts to recover the Divine Light and the Power. The existence of these non-human forces operated by the non-human typal beings is not a surprise for anyone who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which cover the truth, or divide the Truth into mutually opposite chunks, etc. Indra battles these demonic forces led by Vṛtra, the coverer or tearer. Vṛtra and his followers operate not

only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against Vṛtra, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the Prāṇa under the control of mind and other higher powers.

The divine knowledge given by Indra is not meant to come in one step or at any moment like the experience of *samādhi* in the later yogic thought. The seers get this knowledge, step by step. Two mantra-s in the tenth hymn of the first Maṇḍala describe this procedure graphically:

"The seers of the mantra rise and attain thee as they climb a bamboo (ladder)", (1.10.1). "When he climbs from peak to peak, he sees the task yet to be accomplished; then Indra awakens in the yajamana the object of the ascent; Indra himself appears with the company of Gods." (1.10.2)

Soma is closely connected with Indra. The notes in the verses (8.1.1) and (8.2.2) mention the powers of this deity.

c. Agni, the Divine Will

Agni is a cosmic force with the qualities of light (or knowledge) and power in perfect harmony. He is the Divine will who impels the human beings to begin all the necessary activities. Every activity requires a variety of cosmic powers. Consider for example the subject of cooking. It calls for a variety of cosmic forces namely the properties in the grains and vegetables which can nourish us, the physical energy needed for cooking, and the ability of the various ingredients to combine with one another etc. It is Agni who brings all these cosmic forces or Gods needed for the performance of any activity. Every activity is viewed as a yajña or sacrifice. Agni takes his seat within us (in our subtle bodies) because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring rightness, the Truth-in-movement rta. He releases this Truth and Right in many activities. He upholds men in their actions, efforts and labours. Hence the first verse of Mandala 5 declares that he is kindled in man (5.1.1) and does his work for upward climbing humanity.

d. Ashvins, the Lords of Bliss and Healing

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūkta-s are dedicated to Ashvins in the entire RV. They are commonly referred to as "madhumān" (4.45.1), full of honey or the Delight of Existence. "Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as 'shubhaspati', the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action."

Recall that in Veda, the vital principle (prāṇa) along with its counterpart in the individual is the source of all the energies of the humans. The physical world anna is insentient; the mental world (mana) consists of the world of thought, the information gathered by the sense organs, the subjective judgments, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajāa).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

Leaders of the Journey

There are several mantra-s which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as nāsatya-s, the leaders of movement (derived from the word 'nas', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscient Truth", (Sri Aurobindo, SV, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is svadha, their innate force, Nature's self-arranging force. "Give us, O Ashvins,

the luminous impulsion that may carry us across darkness", (1.46.6). "Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths", (1.92.17).

The symbols of the vehicles of the journey are the chariot (ratha) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, "the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being". "O Ashvins you come in your beautiful car with three columns, moving in the three worlds", (1.47.2). "O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey", (1.47.4). "Your car born of truth" (3.58.8). "On the summit of the hill, you placed firm the wheel of car, the other wheel goes around" (1.30.19). One wheel of the Ashvins' car is placed on the summit of the plane of the physical consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

e. Maruts, the thought Forces and Life-powers

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance." [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as gana-s (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the

children of the fierce God Rudra, rudrāḥ, (8.7.12); rudrāsaḥ, (8.13.28).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, indrajyeshtha, (8.63.12, 8.83.9); marutvantam Indra, (8.76.1,5,6).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of svar and the truths of Indra." [Sri Aurobindo, sv] "They set in movement the inert body heavy with tamas (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [T.V. Kapāli Sāstry].

The benefits of the mantra-s addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

"O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣhasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The rasa or essence

"Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the ananda as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

(ix) Some Important Words

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey.

adhva is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the

mother of finites

apāka: wise person

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasaḥ: works, doers of work
arātīh: hostiles, non-givers

arati: traveler, worker, pilgrim

ari: warrior

āpaḥ: waters or dynamical energies

daksha: discernment or discrimination; dakshina is light of

discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: Rays of knowledge, cows, ray-cows

hamsa: swan; the soul soaring to the heights

havyam: oblation or offering; it signifies action (karma), giving

of what we have to the cosmic being

hota, hotr: priest of the call, the priest who invokes the other

gods to come to yajña; it is always Agni

kāvya:

wisdom of a seer; seer-wisdom

kratu:

will-power

manīshā:

mental wisdom

pāka:

immature

panchajana: five peoples; see the 'Essentials of Rig Veda', chap. 27

rādha, rādhasah: achievement, (5.13.6)

ratna:

ecstasy

гауі:

usually translated as, riches or felicities. It is the

richness and abundance in the soul full of divine

possessions

rk:

mantra of illumination in metrical form

rtam:

Right activity; truth in movement

sādha:

achieving the aim, (3.1.17);

sādhuh:

perfection; efficient in works

shravas:

higher knowledge which comes to the divine hearing,

(SA, SV, p. 131)

stoma:

affirming laud; repetition of several rik mantra-s in an

order

svadha:

self-law; the law which supports each entity from

within

toka:

son; god being born as a son of the human yajamāna,

creations of a person;

uktha:

utterance (of a pāda of mantra)

urushya:

guard

ushanas:

aspirant; name of a seer, (4.16.2)

ūti:

protection; growth of the god in a human being

vṛshabha: bull, the mighty one; one who showers gifts, the

supreme person

vāja: plenitude, plenty of everything

vedhah: ordainer or arranger of all actions in nature

vrata: workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

(x) Abbreviations

Ar.: Aranyaka

Brh. U: Brhadāraņyaka U.

Chh. U.: Chhāndogya U.

HMF: Hymns to the Mystic Fire, by (SA)

KS: Sri Kapāli Sāstry, T.V. (1886-1953)

CW: Collected Works

Ritualists: These persons, followers of the tenet of Purva

Mīmāmsa, believe that Rig Vedic hymns are meant

only for use in rituals and they have no other

meaning.

Rk, rik: A metrical mantra

RV: Rig Veda Samhitā (the Shākala recension)

RV (4.6.10): Mantra 10 of Sūkta 6 of Mandala 4

S: Sāyaṇa Āchārya, (1315-1387 CE)

SA: Sri Aurobindo, (1872-1950 CE)

SB: Shatapatha Brāhmaṇa

SAKSI: Sri Aurobindo Kapāli Sāstry Institute of Vedic

Culture

SV: Has two meanings, in the entries below

SV, SA: The Secret of the Veda, by (SA)

SV (123): Mantra 123 of the Samaveda Samhita

SYV: Shukla Yajur Veda

Shvet. U: Shvetāshvatara U.

TA: Taittirīya Araņyaka

Tai.U.; Taittirīya Upanishad

TS: Taittirīya Samhitā

TS (4.6.5.3): Mantra 3, Anuvāka 5, Prapāthaka 6, Kānda 4 of TS

U: Upanishad

Uşhnik (8/8/12): Uşhnik metre with three pāda-s with the numbers

of syllables in them as indicated, to a total of 28.

VS: Vājasaneyi Samhitā of SYV

VS (15.7): Mantra 7 in adhyāya 15 of VS

A (b,c): The metre with name A, having 'c' pāda-s, each

with 'b' syllables

Trishtup (11,4): Trishtup metre with 4 pada-s, each having 11

letters, a total of 44.

Anuvāka 1: Sūkta-s (1-5)

[The first four Sūkta-s are dedicated to Indra, they end with the praise of giving gifts; the fifth is to Ashvins. The fourth has 4 mantra-s to Pūshan.]

1. Indra and Gifts

Rişhi: 1,2, Pragāthaḥ Ghauraḥ Kāṇvaḥ; 2-29, Medhātithi Kāṇvaḥ; Medhyātithī Kāṇvaḥ; 30-33, Plāyogiḥ Āsangaḥ; 34, Shashvatī Āngirasī (A lady Riṣhi);

- 8.1.1: All of you laud Indra
- 8.1.2: He is undecaying and works anywhere
- 8.1.3: May our chants increase you (in us)
- 8.1.4: The seers make others cross over calamities
- 8.1.5: Will not give you (Indra) away for any price
- 8.1.6: More precious than my parents
- 8.1.7: Where have you gone?
- 8.1.8: Gāyatrī rhythm
- 8.1.9: Your swift horses
- 8.1.10: Indra is the milch cow to be milked
- 8.1.11: Indra and Kutsa
- 8.1.12: Healing the body hurt in accident
- 8.1.13: May we fix our minds with little effort
- 8.1.14: May we gladden you
- 8.1.15: May our Soma render you rapturous
- 8.1.16: May the confirming laud reach you
- 8.1.17: Gods milk the Soma
- 8.1.18: May my words increase you
- 8.1.19: Indra nourishes the devotee
- 8.1.20: We solicit favours from you
- 8.1.21: His power spreads delight
- 8.1.22: Indra praised even by foes
- 8.1.23: Become joyful by our achievements

8.1.24: Golden chariot is allied with the mantra

8.1.25: Your steeds

8.1.26: You have joy in the word

8.1.27: He is the sole one

8.1.28: The movable city of Shushna

8.1.29: Lauds on the rise of Sun

Subhymn on gifts received

8.1.30: We are the lavish givers

8.1.31: Gifts from persons of subtle vision

8.1.32: Āsanga's gift of golden purse

8.1.33: Āsanga gives spontaneously

8.1.34: The lady Shashvatī

Metre: 1,3,5-32, Brhatī (8/8/12/8); 2,4, Satobrhatī (12/8/12/8); 33-34, Trishtup (11,4)

[A brief essay on Indra is in pages (xvi-xviii).]

8.1.1:

Together all of you laud Indra, the showerer (3), when the Soma-delight is ready (4).

Repeatedly voice (his greatness) (5).

Praise none other than Indra (1).

Do not harm, O friends (2).

[In the Rig Veda, wherever Soma is mentioned, there is the word 'sute' pressed out, indicating that Soma delight is released wherever there is effort or work. Soma is the ānanda released by work. Here we use the notation Soma-delight. See also (8.97.2), (8.97.6).

vṛṣhan: showerer (of all desires), (1.7.6); mighty one, (3.27.15); vṛṣhā: showerer, (1.7.8); recall vṛṣhṭi, rain; the abundance of heaven, (6.13.1)]

¹ मा चिंदुन्यद् वि शंसत् (1), सखायो मा रिषण्यत (2), इन्द्रमित् स्तौता वृषणुं सचा (3), सुते (4), मुहुंक्क्था च शंसत (5)

8.1.2:

He is undecaying and is a bull rushing at foes (1).

Like a Ray, he has power over men of vision (2).

He is the hater of hostiles; he can go anywhere (3).

He can act in both heaven and earth (4).

He is bounteous and has access to the riches of the two (5).

[gām: Ray of mental knowledge; clearly it cannot be a cow; samvananaḥ: can go anywhere, (10.93.12);

Line 2: two: earth and heaven; charṣhaṇīsaham: one having the power to influence men of farsight, men of vision, (8.19.35); vṛṣhabha: bull; strong master, (1.140.10), Lord, mighty one, (1.171.5)]

8.1.3:

These people (1), invoke you in various ways for protection (2).

O Indra, may our prayers (3), increase (your powers) in us all the days (4).

[brahma: wisdom-words, prayers, (10.80.7), (not the four-faced god of purāṇa]

8.1.4:

O Maghavan, the illumined seers, who conquer foes (2), make the illumined people to cross over calamities (1,3). Come near us and bring many forms of plenitude (4), so that they can be close to us for our increase (5).

² अवक्रक्षिणं वृष्भं येथाजुरं (1), गां न चर्षणीसर्हम् (2), विद्वेषणं संवनना (3), उभयंक्ररं (4), मंहिष्ठम् उभयाविनम् (5)

³ यिचुद्धि त्वा जनां इमे (1), नाना हर्वन्त ऊतये (2), अस्माकं ब्रह्मेदिमिन्द्र (3), भूतु ते अहा विश्वां च वर्धनम् (4)

⁴ वि तर्तूर्यन्ते (1), मघवन् विपृश्चितो अर्थो (2), विपृो जनानाम् (3), उपे क्रमस्व पुरुरूपमा भेरु वाजुं (4), नेदिष्ठम् ऊतये (5)

[vājam: plenitude, plenty of plenty; maghavan: Indra; master of fullness, (8.97.13); king of riches, (6.15.15);]

8.1.5:

O Indra, I would not give (sell) you for a large price (1); I would not give you for a thousand, not for ten thousand, O one with Vajra (2). O opulent one, not (give you for) an unlimited fee (3).

[adrivah: Indra; bearer of adri, the thunder bolt; thunderer; master of the hill of being (adri), (8.97.9);

vajra: weapon (power) of sound and light; lightning-flash, (8.100.7); vajrivaḥ: Indra, one with Vajra; thunderer;

ayuta: ten thousand; Tai. Sam. (7.2.20) gives the ascending list of large numbers beginning with shata, sahasra, ayuta etc.]

8.1.6:

O Indra, you are more precious than my father (1), more than my brother who is not affectionate (2). O treasure, you are equal to my mother (3,5), for you render me distinguished (4), with the wealth and achievements (6). [rādhasaḥ: achievements, (10.140.5)]

⁵ महे चन त्वाम् अद्रिवः पर्रा शुल्कायं देयाम् (1), न सहस्राय नायुताय वज्रिवो (2), न शतायं शतामघ (3)

⁶ वस्याँ इन्द्रासि मे पितुः (1), उत भ्रातुः अर्भुञ्जतः (2), माता चं मे (3), छदयथः (4), सुमा वंसो (5), वसुत्वनाय राधंसे(6)

8.1.7:

Where have you gone (1)?
Where are you now (2)?
Your mind travels amidst many aspirants (3).
You are a warrior entering the enemy cities (5), you are the destroyer of the cities (of foes) (6).
The chanters are singing your praise (7).
Please come here (4).

[agāsishuh: those who sing (your praises) (S); (occurs once); kha: door, entrance; khajakrt: makes a door (to the enemy cities);]

8.1.8:

Sing the illumined chant in the Gāyatri rhythm (1), to the destroyer of the cities (of foes), the diffuser (2).

May he travel and be seated on the sacred seat of Kāṇva (3).

He, Vajrin, destroys the cities of foes (4).

[yāsat: may he travel, (1.71.6);

vāvātuḥ: diffuser, (4.4.8);

vajrī: one with vajra, see (8.1.5)

gāyatram: a sacred song (8.38.10), in Gāyatrī rhythm (1.12.11)]

8.1.9:

Come swiftly to us (3), with your horses which are vigorous and swift (2).

They can traverse tens, hundreds or thousands (of leagues) (1).

⁷ केयथ् (1), केदंसि (2), पुरुत्रा चिद्धि ते मनः (3),
अलंधि (4), युध्म खजकृत् (5), पुरंदर् (6), प्र गांयत्रा अंगासिषुः (7)
⁸ प्रास्मै गायत्रमर्चत (1), बाबातुः यः पुरंदरः (2),
याभिः काण्वस्योपं बहिरासदं यासद् (3), बज्री भिनत् पुरं (4)
⁹ ये ते सन्ति दश्चिनः श्वितनो ये सहस्रिणः (1),
अश्वासो ये ते वृषणो रघुदुवः तेभिः (2), नः त्यमा गहि (3)

8.1.10:

I call Indra with the illuminations of the Gāyatrī chant (2).

He is the milch-cow easily milked (3).

It gives excellent milk now (1).

Indra (causes) the wide streams of impulsions of various types (4). He makes ready and sufficient his works (5).

[The comparison of Indra to a milch-cow is in many verses such as (1.4.1).

aram: ready and sufficient, (2.5.8)]

8.1.11:

When Sūrya harassed Etasha (1), then Indra sent Kutsa, the son of Arjuna (3), with two prancing horses (swift as) wind (2). Then he quietly approached the irresistible Gandharva (4).¹¹ [Gandharva: Soma, the delight of existence; see (8.77.5)]

8.1.12: Help in Accidents

Even in the abserice of healing materials (1), before the bleeding from the broken neck (2), the opulent Indra (4), restores again the original condition (5), by joining the broken neck with the body (3).

[When the great mystic poet Vasishtha Ganapati Muni (1878-1936) was involved in a bus accident, his son had a fracture in his hand. The Muni uttered this mantra at once for healing the bones. His bones healed quickly.

¹⁰ आ तु अद्य संवर्दुघां (1), हुवे गांयत्र-वेपसम् इन्द्रं (2), धेनुं सुदुघाम् (3), अन्याम् इषम् उरुधाराम् (4), अर्कृतम् (5) 11 यत् तुदत् सूर् एतंशं (1), वृङ्क् वातस्य पृणिनां (2), वहत् कुत्समार्जुनेयं शृतक्रतुः (3), सर्रद् गन्धर्वम् अस्तृतम् (4) 12 य ऋते चिंदभिश्रिषः (1), पुरा जृत्रुभ्यं आतृदः (2), संधाता संधिं (3), मुघवां पुरूवसुः (4), इष्कर्ता विह्नुतं पुनः (5)

1. Indra and Gifts 7

purūvasu: master of many riches, (8.71.10) rte: without, absence of, (8.2.39)]

8.1.13:

O Indra, may we be never lowly (1), nor be without happiness (2).

May we not be like trees without branches (3).

O Indra, may we fix our minds with little effort (4).

[amanmahi: fix our minds, (5.22.3);

oṣhaḥ: burn, duroṣhāṣaḥ: with very little burning or effort;

adrivah: Indra, see (8.1.5);

8.1.14:

O Slayer of Vrtra, may we fix you in our mind (1,3), without any hurried effort or mental disturbance (2).

O hero, may we gladden you repeatedly by an affirming laud (6,8), and our great achievement (5,7), (at least) for a short time (4).

[stoma: affirming laud, chants of several rik mantra-s with

[stoma: affirming laud, chants of several rik mantra-s with repetition according to a formula; sakṛt: once (1.105.18), short time (S)]

8.1.15:

On hearing our affirming laud (stoma) (1), may the drops of Soma-delight prepared by us for Indra (2), flowing through the purifier (3), swiftly render him rapturous (4).

They are increased by the impelling energy currents (5). 15

¹³ मा भूम निष्ट्यां इवेन्द्र (1), त्वत् अरंणा इव (2), वनानि न प्रंजिहतानि (3), अद्रिवो दुरोषांसो अमन्मिह (4) 14 अमन्महीत् (1), अनाशवी अनुग्रासंश्च (2), वृत्रहन् (3), सकृत् सु ते (4), महता (5), शूर् (6), राधसा (7), अनु स्तोमं मुदीमिह (8) 15 यदि स्तोमं मम् श्रवत् (1), अस्माकम् इन्द्रम् इन्दंवः (2), तिरः प्वित्रं ससुवांसं (3), आशवो मन्दंन्त् (4), तुग्य्रावृधः (5)

[tugryam: energy currents, (1.33.15); see also (8.99.7); indavah: drops, Soma-delight;]

8.1.16:

May you come today to the common laud of your devoted friend (1). May the confirming laud of the opulent (devotees) reach you (2). I desire to offer you a perfect laud (3).

[sadhastutim: laud or chant offered jointly; common laud;]

8.1.17:

The Soma, squeezed and released by the press-stones (1), and mixed with water runs (2).

The gods dwelling in the rays as in robes (3), milk the stream of energies (from the Soma) (4).

[vakṣhaṇābhyaḥ: streams of energies, (5.42.13); vāsayanta: to dwell, (5.29.15); gavyā: rays of mental knowledge; emenam: ā + īm + enam; naraḥ: leaders, Gods; ādhāvata: runs, (9.46.4)]

8.1.18:

Coming either from earth or the midworld or the vast and shining heaven (2), may you increase your body (in us) with my words (3).

O strong of will, satisfy (the longings) of all our people (4).

[jmo: earth; kratum: will, (8.7.24); sukratum: strong of will]

¹⁶ आ तु अद्य स्थरतुंतिं वावातुः सख्युरा गंहि (1),
उपस्तुतिः म्घोनां प्र त्वां अवृतु (2), अधां ते विश्म सुष्टुतिम् (3)
17 सोता हि सोम्म् अद्रिभिः (1), एमेनम् अप्सु धावत (2),
गृव्या वस्त्रेव वासर्यन्त इन्नरो (3), निर्धुक्षन् वृक्षणाभ्यः (4)
18 अधु ज्मो अर्ध वा दिवो (1), वृंहृतो रोचनादिधं (2),
अया वर्धस्व तन्वां गिरा (3), मम आजाता सुक्रतो पृण (4)

1. Indra and Gifts 9

8.1.19:

To Indra pour out the Soma-delight (1,3), which is rapturous and supremely desirable (2,4). Indra nourishes the devotee, the seeker of plenitude (5,7), who speeds all the thoughts (towards Indra) (6). [vājayum: seeker of plenitude; the word-ending yu indicates a seeker]

8.1.20:

When I beg favours from you always with the words (3), and with the Soma-delight in the vessels (2), may I not make you wrathful (1,5), like a ferocious lion (4).

Who is there not soliciting favours from his master (6)?²⁰
[galdayā: vessel for storing Soma (S)]

8.1.21:

May the mighty Indra, most forceful among the forceful (2), drink the exhilarating Soma, which is impelled by rapture (1). In his rapture, may he give us a power (or son) (4), which spreads the delight and carries away all the foes (3). [madachyutam: one who spreads the rapture, (1.51.2)]

¹⁹ इन्द्रीय सु (1), मृदिन्तमं (2), सोमं सोता (3), वरेण्यम् (4)
शक्त एणं पीपयद् (5), विश्वया धिया हिन्नानं न (6), वाज्युम् (7)
20 मा त्वा (1), सोमस्य गल्दया (2), सदा याचेन्नहं गिरा (3),
भूणि मृगं न (4), सर्वनेषु चुक्रुधं (5), क ईशानं न याचिषत् (6)
21 मदेनेषितं मदम् (1), ज्य्रमुग्रेण शर्वसा (2),
विश्वेषां तष्ट्तारं मदच्युतं (3), मदे हि ष्मा ददांति नः (4)

8.1.22:

To the mortal giver (in the yajna) (2), who offers the Soma and lauds him (3), the divine Indra, who is lauded by all (5), and praised even by warriors (6), gives many desirable and blissful riches (or felicities) (1,4). [shevam: blissful; shevāre: blissful (occurs once) vishvagūrtaḥ: praised by all, (1.61.9) ari: warrior, (8.72.16) (in most places)]

8.1.23:

O God Indra, may you come (1), become joyful by our wonderfully manifold achievements (2). Along with the Maruts, may you fill with Soma your belly (4), which is like a spacious lake (3,5).²³

[sphiram: spacious (occurs once)]

8.1.24:

The golden chariot, allied with the mantra (2), is yoked with horses in hundreds and thousands (1), flowing with mane (3).

May it bring Indra to drink the Soma (4).

[brahma: mantra]

²² शेवरि वार्या पुरु देवो (1), मर्ताय दाशुषे (2), स सुन्वते च स्तुवते च (3), रासते (4), विश्वर्यूर्तो (5), अरिष्टुतः (6)
23 एन्द्रं याहि (1), मत्स्वं चित्रेणं देव राधंसा (2), सरो न (3), प्रांसि उदरं सपीतिभिरा सोमेंभिः (4), उरु स्फिरम् (5)
24 आ त्वां सहस्रमा शृतं युक्ता (1), रथें हिर्ण्ययें ब्रह्मयुजो (2), हर्रय इन्द्र केशिनो (3), वर्हन्तु सोमंपीतये (4)

1. Indra and Gifts 11

8.1.25:

May the two peacock-tailed and dark-backed steeds (2), yoked to your golden chariot (1), bring you to drink the sweet Soma-food (3,5), by which you grow to greatness (4). 25

[vivakṣhase: to grow in greatness, (10.21.1-8); shitipṛṣḥtha: dark-backed, (3.7.1); andhasa: Soma, Soma-food; see (8.2.1); harī: Indra's steeds; see (8.12.28) for the significance of the work of these horses;]

8.1.26:

You have joy in the Word (2).

May you drink quickly this prepared Soma (1,3), as if you are its first drinker (4).

It is full of essence and is perfected (5).

This Soma travels in its beauty and rapture (6).

[parishkrtah: perfected, (8.39.9)

patyate: travels, (8.102.9)

girvanah: to have joy in the word, (2.6.3)]

8.1.27:

He is the sole one whose action is all-powerful (1). By his own law of workings, he is most forceful (or puissant) (2). May he the handsome come and not be separated from us (3). May he come on our call (4). May he never reject us (5).²⁷

²⁵ आ त्वा रथे हिर्ण्यये (1), हरी मृयूरंशेप्या शितिपृष्ठा (2) वहतां मध्वो अन्धंसो (3), विवक्षंणस्य (4), पीतये (5)
26 पिबा तु अस्य (1), गिर्वणः (2), सुतस्यं (3), पूर्वण ईव (4), परिष्कृतस्य रितनं (5), इयम् आंसुतिः चारुर्मदाय पत्यते (6)
27 य एको अस्ति दंसनां (1), मृहाँ उग्रो अभि ब्रतैः (2), गमृत् स शिप्री न स योषदा (3), गमृत् हवं (4), न परि वर्जति (5)

[damsanā: one whose action or vision is all-powerful, (1.29.2); vrata: law of workings, (occurs 12 times in RV 8)]

8.1.28:

You have destroyed completely (2), the movable city of Shushna with your strokes (1).

You, the luminous one, followed him (3).

On being called, you become two-fold (4).

[havyah: one who is called, (8.71.15);

dvita bhuvah: to become two-fold, immortal in mortals, (8.71.15)]

8.1.29:

May our affirming lauds on the rise of Sun (1), turn you towards us, O treasure (4).

May my (lauds) at midday (turn you to us) (2).

When the evening begins may we obtain you (3).

[apisharvare: when evening comes (S);

prapitve: to obtain (the presence), see (8.4.3);]

[The verses 30-33 seem to deal with the praise done by Asanga about his gifts.]

8.1.30:

O Medhyātithi, praise me, praise me again (1,7), for among the opulent (3), we are lavish givers of riches (2,6). Even though one with horses of low quality (4), we go in the right path and bear the best bow (5).

²⁸ त्वं पुरं चिर्षण्वं वृधैः शुष्णस्य (1), सं पिणक् (2), त्वं भा अनुं चरो अर्थ (3), द्विता यदिन्द्र हव्यो भुवंः (4) 29 ममं त्वा सूर् उदिते (1), ममं मुध्यंदिने दिवः (2), ममं प्रिपृत्वे अपिशर्वरे (3), वस्ता स्तोमांसो अवृत्सत (4) 30 स्तुहि स्तुहि इत् (1), एते घां ते मंहिष्ठासो (2), मुघोनांम् (3), निन्दितार्थः (4), प्रपथी परमज्या (5), मघस्यं (6), मेध्यातिथे (7)

13

8.1.31:

With faith I yoke to this car these ready horses (1,2). Men having the vision of the subtle (4), know how to give the beautiful felicities (3).³¹

[vananvati: ready, (8.102.19);

yadvām: men, pashuḥ: one with the knowledge of the subtle; S translates yadvam as persons belonging to Yadu-clan. But realising that Yadu clan may not have existed in Vedic times, he gives the meaning of 'men';

yādvam appears in (8.6.48) also. In the Veda, there is no mention of the clan of anyone apart from that of seers.

Usually S renders *pashu* as cattle. Here for a pleasant change, he gives the meaning "those having the vision of subtle".]

8.1.32:

The straight forward (person) has given me a golden purse (1). May (this king) Āsanga with a car making much noise (3), conquer all the felicities (2). 32

[Line 1: The recipient of gift is apparently the seer Medhyātithi, mentioned in verse (8.1.30).

saubhagā: felicities, (3.15.4);

māmahe: mamahe: has given me;

rjrah: the straight-forward, (10.20.9)]

³¹ आ यदश्वान् वेनन्वतः (1), श्रुद्धयाहं रथे रुहम् (2), उत वामस्य वसुनः (3), विकेतित यो अस्ति याद्रः पृशुः (4) 32 य ऋजा मह्यं मामृहे सुह त्वचा हिर्ण्ययां (1), एष विश्वानि अभ्यस्तु सौर्भगा (2), आसंगस्य स्वनत् रथः (3)

8.1.33:

O Agni, Āsanga, son of Plāyogi, has given more than others (1), by tens of thousands (2).

Numerous shining bulls of diffusion (3), come out of him spontaneously (5), like reeds from a lake (4).

8.1.34:

Seeing his firm body in front (1), tall, wide and boneless (2), the lady Shashvatī declared (3), 'O noble one, you bear enjoyments' (4).

[bhojanam: enjoyment, (5.34.7), (5.82.1); sthūram: firm; anastha: without bones;

This verse can be interpreted in 2 ways: (i) the vision of god Indra (ii) the meeting with the human king by Shashvatī. Shashvatī is the lady-seer of this mantra. This verse refers to her vision of Indra. According to S, in this verse she compliments the king Āsanga on his body appropriate for sexual enjoyment. As usual, S quotes an obscure anecdote.]

³³ अधु ष्ठायोगिः अति दासत् अन्यान् आसंगो अग्ने (1), द्राभिः सहस्रैः (2), अध उक्षणो दश् मह्यं रुशन्तो (3), नळा ईव सरसो (4), निरंतिष्ठन् (5)
34 अन्वस्य स्थूरं देदशे पुरस्तात् (1), अनुस्थ ऊरुः अवरम्बमाणः (2), शर्थती नारी अभिचक्ष्य आहु (3), सुभद्रमर्थ भोजनं विभर्षि (4)

2. Indra

Rişhi: 1-40, Medhātithiḥ Kāṇvaḥ or Priyamedhaḥ Āngirasaḥ; 41-42, Medhātithiḥ Kāṇvaḥ;

- 8.2.1: O treasure, drink the Soma
- 8.2.2: Soma purified by sense-powers
- 8.2.3: O Indra, rejoice with us
- 8.2.4: Indra as universal life
- 8.2.5: Indra's help is far reaching
- 8.2.6: Some pursue him in crooked ways
- 8.2.7: Three delights of Soma
- 8.2.8: The three bowls
- 8.2.9: Soma causes rapture in Indra
- 8.2.10: Soma-s are pure and intense
- 8.2.11: Indra is opulent
- 8.2.12: Soma-delights compete in the heart
- 8.2.13: May the singer excel in inspiration
- 8.2.14: Indra understands the Saman mantra-s
- 8.2.15: Teach us about your energies
- 8.2.16: We, your friends, want to glorify you
- 8.2.17: Affirming lauds (stoma) to you
- 8.2.18: Gods love hardworking persons
- 8.2.19: Come to us lovingly, as to your wife
- 8.2.20: Do not delay coming to us
- 8.2.21: He gives in profusion
- 8.2.22: You offer protection to hundreds
- 8.2.23: He is most beneficial to men
- 8.2.24: Offers the plenitude rich in light
- 8.2.25: The most admirable to the adorers
- 8.2.26: May he be not far from us
- 8.2.27: He has joy in the word
- 8.2.28: Indra is honoured by rishis
- 8.2.29: The chanters increase you (in themselves)
- 8.2.30: One carried by words
- 8.2.31: He is not harmed by foes

8.2.32: Indra kills Vrtra by his discernment (dakshina)

8.2.33: Flattens the wide spaces

8.2.34: Gives great powers of hearing to all

8.2.35: Upholds all in movement

8.2.36: He is true, is creator and protector

8.2.37: Worship Indra with concentrated mind

8.2.38: He is the lord of existence

8.2.39: Those who have complete trust in him

8.2.40: Indra, the ever-wakeful

8.2.41: The lavish giver Vibhanda

8.2.42: Heaven and earth, the creators

Metre: 1-27, 29-42, Gāyatrī; 28, Anushtup (8,4);

8.2.1:

Drink this Soma-delight which is pressed out (2), and make your belly completely full, O treasure (Indra) (1,3). O Fearless one, I am offering this Soma to you (4). [andhaḥ: has two quite different meanings depending on accents: अन्धं: Soma, (4.1.19); अन्धः blind, (4.19.9), (8.79.2) etc.]

8.2.2:

Powered by the Divine powers (1), pressed out by the stones (2), purified by flowing through the covers of sense-life (3), cleansed in rivers (it shines) like a horse (4).²

[avyah: sense-life; sheep-skin; avi: sheep

avyo-vāre: cover of sense-life; occurs in many mantra-s of Mandala 9. Recall that Soma in the inner yajna happening inside us is the delight released by work or effort done by us. It is called as Soma-

¹ इदं वसो (1), सुतम् अन्धः पिबा (2), सुपूर्णमुदरम् (3), अनोभियन् ररिमा ते (4)

² नृभिः धूतः (1), सुतो अश्रैः (2), अव्यो वारैः परिपूतः (3), अश्रो न निक्तो नदीषुं (4)

2. Indra 17

delight. It has psychological impurities such as ego expressed as, 'the work was successful only because of me'. It is purified by sense-life (avyovāre). For the ritualists, the juice of the Soma creeper is purified by passing it through sheep-skin.]

8.2.3:

I have mixed it (the Soma) (2), with corn and products of Rays to make it sweet (1). O Indra, may we rejoice together (3).

[gobhiḥ: cow; rays of light;

sadhamāde: rejoicing together, (5.20.4)]

8.2.4:

Indra is the supreme Soma-drinker (1), in the midst of men and gods (3).

Indra, the drinker of the pressed Soma, is the universal life (2).

8.2.5:

Indra whose help is far-reaching and who is easily satisfied (4), takes pleasure (in us) (3,5).

He, kind hearted and bright (takes pleasure in us) (1,6). (He takes pleasure in us) with Soma prepared with effort (2).⁵

[āshī: infusions, (1.23.1); duḥ-āshī: infusions added with effort; uru-vyacham: far-reaching, (5.1.12);

na apa-sprnvate: takes pleasure in us (S);

na: in lines 1,2 stands for (na apaspṛṇvate) (S);]

³ तं ते यवं यथा गोभिः स्वादुर्मकर्म (1), श्रीणन्तः (2), इन्द्रं त्वास्मिन् संधमादे (3),

⁴ इन्द्र इत् सोमपा एक् (1), इन्द्रेः सुत्पा विश्वार्युः (2), अन्तर्देवान् मत्याश्च (3)

⁵ न यं शुक्रो (1), न दुरांशीः (2), न (3), तृप्रा उंरुव्यचंसम् (4), अपुस्पृण्वते (5), सुहार्दम् (6)

Rig Veda: Maņdala 8

8.2.6:

Some pursue him in crooked ways with praises (3), and with offerings of cow (1), just as a hunter chases a deer (with tempting things) (2).

8.2.7:

May the three types of Soma-delights be prepared (1,3), for the divine Indra in his own dwelling (2,4), for he is the Soma-drinker (5).

8.2.8:

In the universal (internal) yajna (3), three (cosmic) realms release the Soma (1). Three bowls are completely filled with Soma (2).

[Line 1: The cosmic realms are the earth, mid-world and heaven; Line 2: The three bowls are in the subtle bodies within man known as, anna, prāṇa and manas.

samānam: universal, (10.91.8); common; bhārman: yajna (S);

8.2.9:

O Soma, you are pure and are placed within many vessels (1). You are mixed with the infusions of milk and curds (2). You cause rapture of the hero Indra (3).

[kṣhīrah: milk of knowledge; dadhna: solid knowledge, curds;]

⁶ गोभिर्यदीमृन्ये अस्मन् (1), मृगं न ब्रा मृगयन्ते (2), अभि-त्सरंन्ति धेनुभिः (3)

⁷ त्रय (1), इन्द्रेस्य (2), सोमाः सुतासः सन्तु (3), देवस्यं स्वे क्षये (4), सुतुपान्नः (5)

⁸ त्रयः कोशांसः श्रोतन्ति (1), तिस्रः चुम्बः सुपूर्णाः (2), समाने अधि भार्मन् (3)

[े] शुचिरिस पुरुनिःष्ठाः (1), क्ष्तिरैः मध्यत आशीर्तः दुधा (2), मन्दिष्टः शूरेस्य (3)

2. Indra 19

8.2.10:

O Indra, these Soma-s, which are pure and intense (1), are prepared for you (2).

They seek (the addition of) the infusions (3). 10

[Soma-s: streams of Soma-delight]

8.2.11:

O Indra, mix the Soma (1), with the infusions; (offer it) with Purodasha (2). I hear that you are opulent (3). [purodasha: frontal offering, see (8.78.1)]

8.2.12:

After being drunk, (the Soma-delights) compete in the heart (1), like the arrogant ones consuming liquor (2).

The singers praise you easily like pressing the naked teats (3). 12

[The delights produced by Soma are of various types. Each type contests with others for occupying the heart. The situation outwardly is like the fighting of drunkards. Only the aspirants or singers understand the powers of Soma.]

8.2.13:

प्र इत् उ हरिवः श्रुतस्य (3)

O wealthy one, may the singer be also wealthy (1).
O lord of horses, may the singer excel in inspired knowledge (3), and be equal to you, O opulent one (2).

इमे तं इन्द्र सोमाः तीब्रा अस्मे (1), सुतासः शुक्रा (2), आशिरं याचन्ते (3)
 ताँ आशिरं पुरोळाशम् इन्द्रेमं (1), सोमं श्रीणीहि (2), रेवन्तं हि त्वां शुणोिमं (3)
 हृत्सु पीतासौ युध्यन्ते (1), दुर्मदांसो न सुरायाम् (2), ऊधः न नृग्रा जरन्ते (3)
 रेवाँ इद् रेवतः स्तोता स्यात् (1), त्वावतो मुघोनः (2),

[tvāvataḥ: one equal to you, one like you, (1.91.8);
pra: to excel;
shrutasya: of inspired knowledge, (1.36.12), (8.71.4); well-known (S)]

8.2.14:

Indra, the enemy of the demons (2), understands what we utter and our chants (uktham) (3,1). He understands the Sāman mantra-s in song, recited in the Gāyatrī rhythm (4).

[agoh: one opposed to the words or Rays; demon (S)]

8.2.15:

Give us not to the host of evil forces (2), nor to the slayer (1). O one who is puissant, teach us about your energies (3).¹⁵

8.2.16:

We are your friends, desiring you (1); our object is to glorify you (2). We, of the clan of Kanva, adore you with chants (3).

[Kanvā: those associated with the seer Kanva or his descendents, mentioned here as the clan of Kanva or as Kanva-s; see also (8.8.3)]

8.2.17:

O thunderer, in our recent yajna and in our works (2), we do not recite praise to any deity other than you (1). I know (and recite) the affirming lauds dedicated to you (3).

¹⁴ जुक्थं च न शुस्यमानुम् (1), अगौ: अरि: (2), आ चिकेत (3), न गायत्रं गीयमानं (4)

¹⁵ मा नं इन्द्र पीयुत्जवे (1), मा शर्धते परा दाः (2), शिक्षां शचीवः शर्चीभिः (3)

¹⁶ व्यमुं त्वा तृदित्-अंधा (1), इन्द्रं त्वायन्तः सखायः (2), कण्वा उक्थेभिर्जरन्ते (3)

¹⁷ न घेमुन्यदा पंपनु (1), बज्रिन्नुपस्तो नविष्टौ (2), तबेदु स्तोमं चिकेत (3)

8.2.18:

The gods love the persons who work to release the Soma (1). They do not like the sleeping (or lazy) persons (2). Those who are free of sloth get the rapturous Soma (3). 18

[atandra: one free of sloth, sleepless, (1.72.7);

Line 3: Soma-delight is obtained only by effort, not by sloth; a similar idea is in (8.97.3)]

8.2.19:

Come to us quickly with the plenitude (1).

Do not be angry in coming to (ordinary persons like) us (2).

Come just like a great person coming to his devoted wife (3).

[hṛṇ̄tā: angry, (8.103.12)]

8.2.20:

O Invincible (Indra), do not delay coming to us till the evening (1), like the unhelpful or unlovely son-in-law (2).

8.2.21:

We know about the hero who gives in profusion (1). (We know) about his perfected mentality (2). We know his thinkings who manifested the three worlds (3). [sumatim: his grace; perfected mentality, (6.1.10); bhūri-dāva: gives in profusion, (9.87.4)]

¹⁸ इच्छन्ति देवाः सुन्वन्तं (1), न स्वप्नाय स्पृहयन्ति (2), यन्ति प्रमादमतन्द्राः (3)

¹⁹ ओ षु प्र याहि वाजेंभिः (1), मा हंणीथा अभि अस्मान् (2), महाँ ईव युवेजानिः (3)

²⁰ मो षु अद्य दुईणांवान् सायं केरदारे अस्मत् (1), अश्रीर ईव जामांता (2)

²¹ विद्या ह्यंस्य वीरस्यं भूरि-दावेरीं (1), सुमृतिम् (2), त्रिषु जातस्य मनांसि (3)

8.2.22:

Pour out (the Soma) to the descendents of the Rishi Kanva (1). We do not know any one else than him who is most mighty (2), most glorious and offers protections in hundreds (3).²²

8.2.23:

O Soma-presser, to the powerful hero Indra (2,4), bring the most supreme Soma (1,3,5).

May, he who is most beneficial to men, drink (the Soma) (6).

23

8.2.24:

Indra seated on the altar (1), offers to the griefless adorers and chanters (2,4,6), the plenitude rich in Light and the life-energy (3,5,7).²⁴ [vājam: plenitude, plenty of many things such as riches, (8.1.5);]

8.2.25:

O presser of Soma, hasten (2), to offer the most admirable Soma (1,4), to the hero and warrior, the rapturous (Indra) (5).²⁵

²² आ त् षिश्च कण्वमन्तुं (1), न घां विद्य शवसानात् (2), यशस्तरं शतमूतेः (3)

²³ ज्येष्ठेंन (1), सोतुः (2), इन्द्रांय सोमं (3), बीरायं शुक्रायं (4), भरा (5), पिबृत् नर्याय (6)

 ²⁴ यो वेदिष्ठो (1), अव्यथिषु (2), अश्वांवन्तं (3),
 जित्तृभ्यः (4), वाजं (5), स्तोतृभ्यो (6), गोर्मन्तम् (7)

²⁵ पन्यंपन्यमित् (1), सौतार् आ धांवत् (2), मद्याय (3), सोमं (4),वीराय शूराय (5)

8.2.26:

May Indra, the Vrtra-slayer, the drinker of the prepared Soma (1), be not far from us (2).

With his many protections, may he control our foes (3).26

8.2.27:

May the powerful horses of Indra, yoked by mantra (1), bring our friend Indra (2).

He has the inspired knowledge of the Words (3), and has the joy in the Word (4).²⁷

[shrutam: inspired knowledge]

8.2.28:

O Indra, come to the sweet Soma-delight (1,3), mixed with infusions (2).

O handsome and mighty one, honored by Rishis (4), come now here for rejoicing together (5). 28

[shrītaḥ: mixed with infusions of Ray-cows and others, see (8.82.5)]

8.2.29:

The chanters (1), increase you (in themselves) by their chants (2), (for the sake of getting) mights and great achievements (3). Indra is the cause of the increase (of these powers) (4). [kārinam: cause, (3.54.14)]

²⁶ पार्ता वृत्रहा सुतमा (1), घा गमृत् न आरे अस्मत् (2), नि यमते शतम्तिः (3)

²⁷ एह हरी ब्रह्मयुजा शृग्मा (1), विश्वतः सखायम् (2), गीर्भिः श्रृतं (3), गिर्वणसम् (4)

²⁸ स्वादवः सोमा आ यांहि (1), श्रीताः (2), सोमा आ यांहि (3), शिप्रिन् ऋषीवः शचीवो (4), नायमच्छां सधुमादंम् (5)

²⁹ स्तुर्तश्च (1), यास्त्वा वर्धन्ति (2), मृहे राधसे नृम्णायं (3), इन्द्रं कारिणं वृधन्तः (4)

8.2.30:

O one carried by words (1), the words and the utterances addressed to you (2), together bear your mights continuously (3). 30

[satra: continuously]

8.2.31:

Only this (Indra) by himself, the bearer of the thunderbolt (1,4). who is not harmed by foes (6), gives the plenitude from the ancient times (3,5,7). He is a doer of many great deeds (2).³¹

8.2.32:

Indra kills Vrtra by his powers of discernment (1). He is called by many in many places (2). He is great by his vast mights (3).32

8.2.33:

Men of vision are in him (1). He ranges the wide spaces with his energies (2). He makes the men of riches joyful (3).³³ [Line 2: He removes the foes everywhere. chyautnā: energies, (6.18.8), (7.19.5); charshanayah: seeing-men, men of foresight (6.2.2); jrayāmsi: (ranges) wide spaces, (5.8.7), (10.115.4)]

³⁰ गिरंश्च यास्तें (1), गिर्वाह (2), उक्था च तुभ्यं तानिं (3), सत्रा दंधिरे शवांसि (4)

³¹ एवेदेष (1), तुविकूर्मि: (2), वाजाँ (3), एको वर्ष्रहस्तः (4), सनात् (5), अर्मृक्तो (6), दयते (7)

³² हन्तां वृत्रं दक्षिणेनेन्द्रं: (1), पुरू पुरुहूत: (2), महान् महीभिः शचीभिः (3)

³³ यस्मिन् विश्वश्रिर्षणयं (1), उत च्यौत्ना ज्रयांसि च (2), अनु घेन्मन्दी मघोनः (3)

8.2.34:

Indra grants great powers of hearing to all the beings (1). He gives the plenitude to the master of riches (2). 34

[Line 1: (alt.): he has made all the beings who are well-known]

8.2.35:

Indra upholds all persons in movement (1). He protects the wise (yajamāna), the seeker of Ray-cows (2). (The yajamāna) in turn becomes a master of riches (3). 35 [apākāḥ: wise of heart; mature, (1.110.2); ratham: moving, (1.70.4);]

8.2.36:

(Indra is) the illumined seer and conqueror (1). Mounted on his steeds he kills Vrtra (2). He is the hero aided by the Maruts (nrbhih) (3). He is true, protector and creator (4).36

8.2.37:

O seer Priyamedha, worship Indra (1), with concentrated mind (2). Indra truly becomes rapturous by the drink of Soma (3). 37

³⁴ एष एतानि चकार इन्द्रो विश्वा यो अति शृण्वे (।), वाजदावां मघोनाम् (2)

³⁵ प्रभेर्ता रथं (1), गुव्यन्तम् अपाकात् चिद् यम् अवंति (2), इनो बसु स हि बोळहां (3)

³⁶ सनिता विष्रो (1), अर्वेद्धिः हन्तां वृत्रं (2), नृभिः श्र्रंः (3), सत्यों अविता विधन्तम् (4)

³⁷ यर्जध्वैनं प्रियमेधा इन्द्रं (1), सत्राचा मनंसा (2), यो भूत सोमैं: सत्यमद्भा (3)

8.2.38:

O Kanva seers sing (4),

the chants of inspired knowledge of the mighty Indra (1,5).

He is the lord of existence, is desirous of the inspired knowledge (2), and is present in many places (3). 38

[satpatih: Lord of existence, master of being; this epithet is used mostly for Indra, but also to Agni, Savitar]

8.2.39:

For those who have complete trust (5), the mighty Indra, the friend, recovered (2,4), the (stolen) Ray-cows from their foot-marks only (1), and restored them to the men (3).

[nṛbhyaḥ: men or gods]

8.2.40:

To the seer Medhyātithi who is full of thoughts (1,3), you the ever-wakeful have come to lead him (4), O Indra, the thunderer (2). 40 [dhīvantam: full of thoughts; meṣha: ever-wakeful, (1.51.1);]

8.2.41:

You have given to me four times ten thousand (1,3), and afterwards eight thousand, O generous Vibhinda (2,4). 41

³⁸ गाथश्रेवसं (1), सत्पितिं श्रवस्कामं (2), पुरुत्मानम् (3), कण्वासो गात (4), वाजिनम् (5)

³⁹ य ऋते चिद् गाः पदेभ्यो (1), दात् सखा (2), नृभ्यः (3), शचीवान् (4), ये अस्मिन् काममश्रियन् (5)

⁴⁰ इतथा धीर्वन्तम् (1), अद्रिवः (2), काण्वं मेथ्यतिथिम् (3), मेषो भूतो अभि यन्नयः (4)

⁴¹ शिक्षां (1), विभिन्दो (2), अस्मै चृत्वारि अयुता दर्दत् (3), अष्टा पुरः सहस्रां (4)

[ayuta: see (8.1.5)]

8.2.42:

The two (Heaven and Earth) are well-known (1), increasers of the milk of knowledge (2), creators and benefactors of the worshipper (3).

I praise them for the sake of that which is to be born (4).

[Line 4: janitva: that which is to be born, (10.45.10); it could be felicities, riches, all-sided progress etc.]

3. Indra

Rishi: Medhyātithih Kānvah

- 8.3.1: Protect us with your thoughts
- 8.3.2: May we be in your right thinking
- 8.3.3: May these words increase you
- 8.3.4: He is true
- 8.3.5: He is invoked in the formation of gods
- 8.3.6: Indra illumines Sūrya
- 8.3.7: Rbhus and Maruts laud you
- 8.3.8: Rapture of Soma pervades
- 8.3.9: Advance knowledge of mantra
- 8.3.10: Earth follows your might
- 8.3.11: Grant riches and perfect strength
- 8.3.12: Give us the vision of Sun-world
- 8.3.13: Who can praise Indra with hymns?
- 8.3.14: When do you come to the singer?
- 8.3.15: The stoma lauds ascend to you
- 8.3.16: Kanva and Bhrgu seers
- 8.3.17: Come to us from the beyond
- 8.3.18: To win the purities
- 8.3.19: You recovered the hidden Ray-cows

⁴² जुत सु त्ये (1), पंयोवृधां (2), माकी रणस्य नृष्ट्यां (3), जुनित्वनायं मामहे (4)

8.3.20: With the end of Ahi, the Sun shone

Gifts:

8.3.21: The lavish giver Pākasthāma

8.3.22: Gives me a perfect house

8.3.23: The horse like the one saving Bhujyu

8.3.24: The giver has supreme transcendence (turiyam)

Metre: 1,3,5,7,9,11,13,15,17,19,24, Brhatī;

2,4,6,8,10,12,14,16,18,20, Satobrhatī; 21, Anushtup (8,4);

22-23, Gāyatrī (8,3)

8.3.1:

O Indra, rich in light (2),

become rapturous with the drink of Soma pressed by us (1).

Become aware of us as your kinsmen (3).

Let us grow rejoicing together (4).

May you protect us with your thoughts (5).

[rasinah: essence of the Soma-delight;

gomatah: rich in the rays, of mental knowledge, (5.2.5), (8.94.6) & others]

8.3.2:

O master of plenitude, may we be in your right thinking (1).

May we be never harmed by our adversary (2).

Protect us with your wonderful powers against attacks (3).

Maintain us in happiness (forever) (4).2

[ā yāmaya: ā yamaye: to govern, (5.33.3); (āyamase); abhiṣhṭibhiḥ: attacks, (8.19.20)]

¹ पिबां सुतस्यं रुसिनो मत्स्वां न (1), इन्द्र गोर्मतः (2), आपिनों बोधि (3), सधुमाद्यों वृधे (4), अस्माँ अवन्तु ते धियः (5)

² भूयामं ते सुमृतौ वाजिनौ वयं (1), मा नः स्तः अभिर्मातये (2), अस्मात् चित्राभिः अवतात् अभिष्टिभिः (3), आ नः सुम्नेषुं यामय (4)

8.3.3:

O one with a multitude of riches (2), may these words of mine increase you (1,3). He (Indra) of purifying hue, resplendent, and an illumined seer (4), is praised by the affirmative lauds (stoma) (5).

8.3.4:

Created by the force (of hymns) of a thousand rishis (1), he spreads wide like an ocean (2). He is true (3). His greatness and strength is voiced (4), in the yajna-s and the assemblies of the wise (5).

8.3.5:

Indra (is invoked) in the formation of gods (1).

Indra (is invoked) in the journeying of the pilgrim-yajna (2).

Indra is called for victory in the battle (3).

Indra (is invoked) for the gain of riches (4).

[adhvarah: yajna; pilgrim-yajna; travelling, moving; the meaning is derived from adh, to move and adhvan, the path which occurs twenty times in RV. Yajna is not a mere outward rite; there is also an inner yajna; the yajna is regarded as the pilgrimage of the soul touching the various cosmic realms. Just as a pilgrim is empowered at each one of the pilgrimage places, the aspirant is empowered by the various energies along the path.]

³ इमा उं त्वा (1), पुरूवसो (2), गिरौ वर्धन्तु या मर्म (3), पावकर्वर्णाः शुचयो विपश्चितो (4), अभि स्तोमैः अनूषत (5)

[ै] अयं सहस्रमृषिभिः सहंस्कृतः (1), समुद्र ईव पप्रथे (2), सत्यः सो (3), अस्य महिमा गृंणे शवों (4), युज्ञेषुं विप्रराज्ये (5)

⁵ इन्द्रमिद् देवतांतयु (1), इन्द्रं प्रयुति अध्यरे (2), इन्द्रं सम्विके वृनिनों हवामहु (3), इन्द्रं धर्नस्य सातये (4)

8.3.6:

By his great might, Indra has spread wide heaven and earth (1). Indra illumines the Sun (Sūrya) (2).

All the worlds labour in Indra (3).

The Soma delight pressed out flows to Indra (4).

[yemire: to labour, (8.43.18);

Line 2: The idea is also in (8.98.2)]

8.3.7:

Men voice you with affirmative lauds (1), so that you may drink the Soma first (2). The Rbhu-s together laud you as equal companions (3). Rudra-s (Maruts) voice you in adoration as of old (4). [rbhavaḥ: rbhu-s, the divine artisans, see (8.93.34);] pūrvyam: as of old; samīchīnāsa: see (8.12.32);]

8.3.8:

The rapture caused by the pressed Soma pervades all over (2), and increases the masculine might and strength of Indra (1). Now men hymn his greatness repeatedly as in the ancient days (3). [vrshnyam: masculine might, (6.8.3)]

⁶ इन्द्रों मुह्हा रोदंसी पप्रथत् शब् (1), इन्द्रः सूर्यमरोचयत् (2), इन्द्रें हु विश्वा भुवनानि येमिर् (3), इन्द्रें सुबानास इन्दंबः (4) ⁷ अभि त्वां पूर्वपीतय् (1), इन्द्रं स्तोमेंभिः आयर्वः (2),

समीचीनासं ऋभवः समस्वरन् (3), रुद्रा गृंणन्त पूर्व्यम् (4) ⁸ अस्येत् इन्द्रौ वावृधे वृष्ण्यं शवो (1), मर्दे सुतस्य विष्णंवि (2) अद्या तमस्य महिमानम् आयवो अनुं ष्टुवन्ति पूर्वथां (3)

8.3.9:

I solicit from you that great strength (1), to get the advance knowledge of the mantra (2). By this you placed in the Bhrgu-s the riches from yati (3). (By this) you protected the seer Praskanva (4).

[Line 3: yatibhyah: those who are against yajna (S), wanderers (yatīḥ) (5.53.5); foes, (4.38.7);

pūrvachittaye: to know them first, (1.112.1), advance knowledge, see (1.84.12);

Bhrgu-s: seers of Rig Veda; the flame-seers, (3.5.10), (4.7.1);]

8.3.10:

O Indra, the showerer (of benefits), such is your might (2), by which the great waters were released (to flow) to the ocean (1). The earth at once follows (your might) (3,5).

No one can transgress your greatness (4).

8.3.11:

O Indra, being mighty, empower us with (1), the riches and the perfect strength which I solicit from you (2). Grant the supreme plenitude to the victorious one (3). Grant the (riches) to the one praising you with stoma (4). [siṣhāsate: sisasate: one with victory, (5.31.1); victorious over the evil forces; shagdhi: with your power, (or might), (1.42.9)]

² तत् त्वां यामि सुवीर्यं (1), तद् ब्रह्मं पूर्विचित्तये (2), येना यतिभ्यो भृगंबे धनें हिते (3), येनु प्रस्कण्वम् आविथ (4)

¹⁰ येनां समुद्रमसृंजो महीरपः (1), तर्दिन्द्र वृष्णि ते शर्वः (2), सद्यः (3), सो अस्य महिमा न संनशे (4), यं क्षोणीरेनुचक्रदे (5)

¹¹ शुग्धी नं इन्द्र (1), यत् त्वां रुविं यामि सुवीर्यम् (2). शग्धि वार्जाय प्रथमं सिषांसते (3), शुग्धि स्तोमाय पूर्व्य (4)

8.3.12:

Grant us (that) power (1). By which Paura was protected (2), and by which thought, victory was possible, O Indra (3). Just as you protected Rushama, Shyāvaka and Paura (5), grant us the (vision of) the godhead of the Sun-world (4.6).

[Line 5: the names here are of sages]

8.3.13:

Which living mortal can praise with hymns (1,3), Indra who impels the hymns (2)? No singer (of Indra) has attained (4,6), the great Indra-powers by himself (5).

[atasīnām: hymns (S); (occurs once);

svah: by himself, (2.5.7); (has other meanings);

Lines 1,2,3: Not everyone has the capacity to receive from Indra the power which impels the hymns to come out of the mouth;

Lines 4,5,6: A singer attains the Indra-powers by the grace of Indra, not by mere personal effort;]

8.3.14:

O God, which seeker of truth can praise you (1)?

Which rishi or sage of wisdom can bring to you (any praise) (2)?

O opulent Indra, when do you come to the call of the Soma-offerer (3.5)?

When (do you come) to the singer (4)?¹⁴

[rtayatah: seeker of truth, (10.91.10), (4.8.3)]

¹² शग्धी नों (1), अस्य यर्द्ध पौरम् आविथ (2), धियं इन्द्र सिर्षासत: (3), शम्धि (4), यथा रुशमुं श्यावंकं कृपुमिन्द्र प्रावः (5), स्वर्णरम् (6) 13 कत् नव्यौ (1), अतुसीनां तुरो (2), गृंणीतु मर्त्यः (3), नुही (4), न्वस्य महिमानम् इन्द्रियं स्वः (5), गृणन्तं आनशुः (6) 14 कर्दु स्तुवन्तं ऋतयन्त देवतु (1), ऋषिः को विप्रं ओहते (2), कदा हवं मघवनिन्द्र सुन्वतः (3), कर्दु स्तुवत (4), आ गमः (5)

8.3.15:

The affirmative lauds having the most sweet words (2), ascend upwards to you (1,3).

They are like chariots (6), full of plenitude and inexhaustible protections (5).

They are ever victorious and conquer treasures (4).

[dhana-sā: one who treasures, (2.10.6)

ut-īrate: ascend upwards, (8.44.4)]

8.3.16:

The Kanva (seers) like the Bhrgu-s (1), attained the all-pervading thinkings like the Sun (2). The men of Priyamedhasa (lineage) voiced (4), the affirmative lauds to Indra and greatened him (3). [vishvamit: all-pervading, (10.110.5); mahayanta: greatened, (3.3.3); dhītayaḥ: thinkings, (8.44.22)]

8.3.17:

O utter killer of Vrtra, yoke your horses (1). O fierce one, come with the mighty ones (4), to our front from the beyond (2), for drinking the Soma, O Maghavan (3).

¹⁵ उदु त्ये (1), मधुमत्तमा गिरः स्तोमांस (2), ईरते (3), सृत्राजितो धनुसा (4), अक्षितः उतयो वाजयन्तो (5), रथां इव (6) 16 कण्वा इव भृगवः (1), सूर्या इव विश्वमिद् धीतमानशः (2), इन्द्रं स्तोमेभिः मृहयन्त (3), आयर्वः प्रियमेधासो अस्वरन् (4)

¹⁷ युक्ष्वा हि वृंत्रहन्तम् हरी इन्द्र (1), परावर्तः अर्वाचीनो (2), मेघवन् सोमेपीतय (3), उग्र ऋष्वेभिरा गेहि (4)

8.3.18:

For winning of the purities (2), the singers and the men of wisdom sought you with their thoughts (1). O opulent Indra who has joy in the words (3), hear our invocation just (as one listens) to what he desires (4).

8.3.19:

You have killed Vrtra with (your) mighty weapons (1). You have destroyed the deceptive Nirarbuda and Mrgaya (2). You recovered the Ray-cows hidden in the mountain (3).¹⁹ [ājaḥ: to throw out, (7.5.6)]

8.3.20:

When Indra manifested his virile might (4), then the mighty Ahi was thrown down from the midworld (3). The fires began to blaze and the Sun shone (1). The essence of the Soma-delight flowed to Indra (2). Line 1: 'The Sun shining' here is same as the idea in (8.3.6) or (8.98.2)]

[Verses 21-24 deal with the lavish giver, Pākasthāma] 8.3.21:

(The riches) given by Pākasthāma, son of Kuruyāṇa (2), are most shining by themselves among all (riches) (3), like the Sun swiftly-moving in the heaven (4).

(Such is the wealth) given to me by Indra and Maruts (1).

¹⁸ इमे हि तें कारवों वाव्दाः धिया विप्रांसो (1), मेधसांतये (2), स त्वं नों मधविनन्द्र गिर्वणो (3), वेनो न शृंणुधी हर्वम् (4)
19 निः ईन्द्र वृह्तीभ्यों वृत्रं धर्नुभ्यो अस्फुरः (1), निरर्वुदस्य मृगंयस्य मायिनो (2), निः पर्वतस्य गा आंजः (3)
20 निर्प्रयों रुरुचुः निरु सूर्यों (1), निः सोमं इन्द्रियो रसः (2) निः अन्तरिक्षात् अधमों महामिंहें (3), कृषे तिदेन्द्र पौंस्यम् (4)
21 यं मे दुः इन्द्रों मुरुतः (1), पार्कस्थामा कौरयाणः (2), विश्वेषां त्मना शोभिष्ठम् (3), उपैव दिवि धार्वमानम् (4)

8.3.22:

Pākasthāma has given me a red (horse) (1,3), which is perfectly limbed and perfectly yoked (3), which knows well (the presence) of riches (4).22

[kakshyapra: well-limbed, (1.10.3)]

8.3.23:

This horse can bear the load carried by ten other horses (1), strong like the one which took the son of Tugra to his home (2). [The relief given to Bhujyu by Ashvins is mentioned in 15 or more verses of RV; tugrya: son of Tugra, (Bhujyu)]

8.3.24:

I praise here Pākasthāma, the enjoyer, the giver of the red steed (1). He is the only son of his father (2).

He is the giver of dwelling and strength like unguents (3).

He has the supreme transcendence (4).24

[turīyam: supreme transcendence, (7.2.9);

Line 3: unguents used in anointing and massaging give strength to the body;]

²² रोहिंतं मे पार्कस्थामा (1), सुधुरं कक्ष्यप्राम् (2), अदोद् (3), रायो विबोधनम् (4)

²³ यस्मा अन्ये दश प्रति धुरं वहन्ति वह्नयः (1), अस्तं वयो न तुग्र्यम् (2)

²⁴ आत्मा पितुः तुनूः (1), वासं ओजोदा अभ्यर्अनम् (2), तुरीयमिद् (3), रोहितस्य पार्कस्थामानं भोजं दातारम् अब्रवम् (4)

4. Indra and Pūșhaņ

Rişhi: Devātithih Kānvah

- 8.4.1: You are invoked to help Anu
- 8.4.2: Kanva-s reach the lauds to Indra
- 8.4.3: May you hear us as your allies
- 8.4.4: Your gifts to the Soma-offerer
- 8.4.5: You have made your attackers immovable
- 8.4.6: One who offers hymns with obeisance
- 8.4.7: We do not fear nor become weary
- 8.4.8: You protect all with your left hand
- 8.4.9: Your friends have perfect form
- 8.4.10: You cause rain to fall everyday
- 8.4.11: O Adhvaryu, get ready for Indra
- 8.4.12: The giver is capable of meditation
- 8.4.13: Priests of the path of yajna
- 8.4.14: Steeds bring you to the glory of yajna

Püşhan: (15-18)

- 8.4.15: We choose Pūṣhan for alliance
- 8.4.16: Sharpen us just as a barber does
- 8.4.17: I desire to crown you and laud you
- 8.4.18: May our felicities stay with us

Gifts:

- 8.4.19: Karunga has given in abundance
- 8.4.20: Ray-cows recovered by thoughts of seers
- 8.4.21: Both the seers and trees rejoice in the gifts
- Metre: 1,3,5,7,9,11,13,15,17,19, Brhatī;
- 2,4,6,8,10,12,14,16,18,20, Satobrhatī; 21, Puraushņik (12/8/8);

8.4.1:

O Indra, you are invoked by persons (2), in the east, west, north or south (1).
You impel (the help) to Anu from the binders (3).
So purified one, you (are invoked to help) Turvasha (4).
[simā (pada): those who bind, (1.102.6); superior (S);]

8.4.2:

O Indra, you are joyful in the company of (2),
Ruma, Rushama, Shyāvaka and Kṛpa (1).
Kaṇva-s, reach the lauds (to Indra) (4),
(They) attract you with the chants of mantra (3,5).
May you come here (to them) (6).

[stomavāhasaḥ: reach (or carry) the lauds to Indra, (1.5.1);
Kaṇva-s are not mere singers, but lead our words of praise from our heart to their object, Indra (KS).]

8.4.3:

Just as the thirsty Gaur hastens to the pool full of waters (1), may you come to us after obtaining us as your allies (2). May you drink (the Soma) along with Kanva-s (3). [prapitve: obtaining, (1.104.1); (prāpti: according to Yāska), irinam: pool;]

¹ यदिन्द्र प्राक् अपाक् उद्ङ् न्यंग्वा (1), हूयसे नृभिः (2), सिमा पुरू नृष्तो असि आन्वे (3), असि प्रशर्ध तुर्वशे (4) ² यद् वा रुमे रुशमे श्यावंके कृप (1), इन्द्रं मादयंसे सचा (2), कण्वांसः त्वा ब्रह्मभिः (3), स्तोमंबाहस् (4), इन्द्रा यंच्छन्ति (5), आ गहि (6) ³ यथा गौरो अपा कृतं तृष्यन् एति अव इरिणम् (1), आपित्वे नंः प्रपित्वे तूयमा गहि (2), कण्वेषु सु सचा पिवं (3)

8.4.4:

O Maghavan, you become rapturous with the Soma-delight (1). You grant achievements and riches to the Soma-offerer (2). You forcibly drank the pressed out Soma from the ladle (3). You hold superb strength (4).

[Line 3 is a part of (3.48.4), which refers to Indra taking the Soma forcibly from Tvashtr;

āmuṣhya: to take forcibly, (3.48.4)]

8.4.5:

By your force, you have overpowered (the foes) (1).
By your strength (ojas), you have crushed the wrath (of foes) (2).
O Indra, son of force, all (the foes) desirous of battle (3), have been made immovable (through fear) like trees (4).

[ni yemire: made immovable (S);
yaho: O son of force, (8.19.12), (8.84.5)]

8.4.6:

He whose song of praise has reached you (2), (is assisted) by a thousand youthful fighters (1). He who offers hymns with the obeisance of surrender (4), obtains a son with hero-strength and a worker of great skills (3). [pravargam: a skilled worker, (1.92.8); ānaṭ: reached, (6.15.11); yavīyudhā: youthful;]

⁴ मन्देन्तु त्वा मघवन् इन्द्रेन्देवो (1), राधो-देयांय सुन्वृते (2), आमुष्या सोमंमपिवः चुम् सुतं (3), ज्येष्टं तद् देधिषे सहैः (4)

⁵ प्र चेक्रे सहंसा सहों (1), बुभञ्ज मृन्युमोर्जसा (2), विश्वें त इन्द्र पृतनायवों यहो (3), नि वृक्षा ईव येमिरे (4)

⁶ सहस्रेणेव सचते यवीयुधा (1), यस्त आनृट् उपस्तुतिम् (2), पुत्रं प्रावृर्गं कृणुते सुवीर्ये (3), दाश्लोति नमेउक्तिभि: (4)

8.4.7:

Since we are friends of yours, the forceful one (2), we do not fear, and do not become weary (with work) (1).

O showerer of benefits, great and glorious are your deeds (3), when we see (the help given to) Turvasha and Yadu (4).

[abhichakshya: glorious, (1.92.9), (8.1.34);

mā shramishma: not feel weary, (2.29.4);

8.4.8:

You protect all with your gleaming actions from your left hand (1). O mighty one, no tearer can anger you (2). The nourishing (Soma) is mixed (3), with the sweet (honey) of the bee (4). Come here swiftly, hasten and drink the Soma (5). [savya: left, dhenavah: nourishing (Soma); sphigyam: gleaming (actions), (3.32.11);

8.4.9:

O Indra, your friend is (associated) with Ray-cows (2), car, life-energy (horses), and is of perfect form (1). He is always with the strength obtained by quick churning (3). He enters the assembly delighting all (4).

[shvātreṇa: quick churning, (1.31.4)

ehi: come, tūyam: quickly, dravā: hasten]

Lines 1,2: The aspirant nourishes the Ray-cows and they nourish him. There is no question of the aspirant possessing the cows and horses as commodities to be sold or bought;]

⁷ मा भेंम मा श्रीमिष्म (1), उग्रस्यं सुख्ये तर्व (2), महत् ते वृष्णों अभिचक्ष्यं कृतं (3), पश्येम तुर्वशं यदुंम् (4) ⁸ सव्यामनुं स्फिग्यं वावसे (1), वृषा न दानो अस्य रोषति (2), मध्वा संपृक्ताः (3), सार्घणं धेनवः (4), तूयम् एहि द्रवा पिबं (5) ⁹ अश्वी रथी सुंख्प इद् (1), गोमाँ इदिन्द्र ते सख्तां (2), श्वात्रभाजा वयसा सचते सदां (3), चन्द्रो यांति सुभामुपं (4)

8.4.10:

Like a thirsty animal, may you come to the Soma (1); and drink the Soma as per your desire (2). Making the rain fall everyday (3), you hold the mighty strength (4). 10 [ojishtham: endowed with ojas (might); avapānam: the presence of drink, (7.98.1)]

8.4.11:

O Adhvaryu, pour forth (1), the Soma to Indra who desires the drink (2). The showerer has already yoked his shining horses (3). The Vrtra killer has come (4).

8.4.12:

The giver, by himself, is capable of meditation (1), who satisfies you with the Soma-delight (2).

The Soma-food is ready, poured in profusion (3).

Come here, hasten and drink (4).

[samukshitam: poured in profusion, (3.60.5)

manyate: capable of holding a thought, or to meditate, (5.17.2);

dāshuriḥ: giver]

 ¹⁰ ऋश्यो न तृष्यंन् अवृपानमा गृहि (1), पिबा सोमं वशाँ अनुं (2), निमधमानो मघवन् दिवेदिव (3), ओजिष्ठं दिधिषे सहः (4)
 11 अध्वयों द्रावया त्वं (1), सोममिन्द्रः पिपासित (2), उपं नूनं युंयुजे वृषणा हरी (3), आ चं जगाम वृत्रहा (4)
 12 स्वयं चित् स मन्यते दाशुंरिः (1), जनो यत्रा सोमस्य तृम्पिसं (2), इदं ते अन्नं युज्यं समुक्षितं (3), तस्येहि प्र द्रवा पिबं (4)

8.4.13:

O priests of the path of yajna, pour the Soma to Indra (2), seated in the chariot (1).

Behold above the press-stones of the great one and (3), (behold) the Soma poured in yajna of the giver (4).

[adrayah: stones, (8.72.11), press-stones or powers of Indra;

bradhnah: great, (1.6.1)

bradhnasya: of the great one, (3.7.5);

adhvaryavah: priests in the journey of pilgrim-yajna; see adhvarah in (8.3.5);]

8.4.14:

The great, shining and moving horses (in the midworld) (1), bring Indra to the work of yajna (2).

Let the steeds bring you here facing us (3,5), to the glory of yajna, to our Soma-offering (4,6).

[vavāta: moving;

adhvara-shriyah: the glory of yajna, (1.47.8);

arvāncha: facing us; the phrase occurs in many places indicating the human seers:

Line 3 is the first half of (1.47.8)]

 ¹³ रुथेष्ठाय (1), अध्वर्यवः सोम्सिन्द्रीय सोतन (2),
 अधि ब्रध्नस्याद्रयो वि चंक्षते (3), सुन्वन्तौ दाशु-अध्वरम् (4)
 14 उपं ब्रध्नं वावाता वृषणा हरी (1), इन्द्रम्पसुं वक्षतः (2),
 अर्वाञ्चं त्वा सप्तयो (3), अध्वरिश्रयो (4), वहन्तु (5), सवनेदुपं (6)

Pūshan: 15-18

8.4.15:

For our alliance, we choose Pūṣhan (1), one with many types of riches (2).

He is called by many, is mighty and is a liberator (3,6).

May he (teach us about) the thoughts (4), for obtaining felicities and for begetting (5).

[tuje: for begetting, (4.1.3), (5.41.9); for victory over foes (S); vṛnīmahe: embrace, (5.82.1), accept (5.26.4)]

8.4.16:

Sharpen us like the razor with a barber (1).

O liberator, grant us felicities (2).

Grant us the rays full of knowledge (3),
and the riches which you speed towards mortals (4).

[hinoshi: to speed, (8.71.5)]

8.4.17:

I desire to crown you Pūṣhaṇ (1).

O luminous one, I desire to laud you (2).

I do not want to laud one other than you (3), since it is has no delight (4).

O treasure, (grant riches) to one (5), who lauds, who composes and sings the Soma chant (6).

[araṇaḥ: that which brings no delight, (7.4.8); ghṛṇiḥ: light, luminous;

¹⁵ प्र पूषणं वृणीमहे युज्यांय (1), पुरूवसुंम् (2), स शंक्र शिक्ष पुरुहूत (3), नो धिया (4), तुजें राये (5), विमोचन (6) 16 सं नं: शिशीहि भुरिजोरिव क्षुरं (1), रास्वं रायो विमोचन (2), त्वे तन्नं: सुवेदंम् उम्लियं (3), वसु यं त्वं हिनोषि मत्यम् (4) 17 वेमि त्वा पूषन् ऋअसे (1), वेमि स्तोतंव आघृणे (2), न तस्यं वेमि (3), अरंणं हि तद् (4), वंसो (5), स्तुषे पुजाय साम्ने (6)

āghṛṇe: to crown, (6.15.9);
pajra: composer of the hymn, (S); powerful hero, (10.106.7)]

8.4.18:

O immortal, may our felicities stay always with us (3). even if our Ray-cows wander faraway seeking nourishment (1). O luminous one (2).

- O Pūșhan, be our protector and the bestower of bliss (5).
- O bounteous one, grant us the plenitude (4). 18

8.4.19:

Among all people who have fixed their minds (6),
Kurunga has granted us (2),
abundant achievements and a hundred life-energies (1).
He is a king, brilliant and felicitous (4),
(who gave us) the gifts in his heavenward urges (3,5).

[divishtishu: in the heaven ward urges, (4.19.3);
subhagah: full of happiness, (3.19.1), felicities, (3.18.5);
turvasheshu: among all people (S); recall that Turvasha is a propername in (8.4.9) and others.
amanmahi: see (8.1.13);

8.4.20:

I (Rishi) received the pure host of sixty thousand Ray-cows (3). recovered by the thoughts of the Kanva-s (1), and (by the thoughts of) Priyamedha-s, masters of plenitude (2). [nirmajām: purified; satāni: recovered, (2.4.10); aje: received]

¹⁸ परा गावो यवसं कचित् (1), आघृणे (2), नित्यं रेक्णो अमर्त्य (3), अस्माकं पूषचिता शिवो भेव (4), मंहिष्टो वार्णसातये (5)

19 स्थूरं राधं: श्ताक्षं (1), कुरुङ्गस्य (2), दिविष्टिषु (3), राज्ञं: त्वेषस्य सुभगस्य (4), रातिषुं (5), तुर्वशेषु अमन्महि (6)

20 धीभि: सातानि काण्वस्य (1), वाजिनं: प्रियमेधे: अभिद्यंभि: (2). ष्षिं सहस्रानु निर्मजाम् अजे निर्यूथानि गवाम् ऋषि: (3)

8.4.21:

On the acceptance (of the gift), the trees exclaimed in joy (1). (The seers) are enjoying the gift of Ray-cows (2), they are enjoying the gift of the life-energies (3).²¹

[arāraņuḥ: araranuḥ: to rejoice;

mehanā: bounteous, (5.38.3);

ashvam: horse; nervous forces; life-energies;

gām: cows; rays of mental knowledge;]

5. Ashvins, the Lords of Bliss

Rishi: Brahmātithih Kānvah

[This Mandala has 13 sūkta-s and some other mantra-s to Ashvins. The sūkta-s 8,9,10 in anuvāka 2 are dedicated to Ashvins, an overview of their powers, see the essay (viii) in pages (xix-xxi).]

- 8.5.1: The ruddy dawn is here
- 8.5.2: Usha in the car yoked by mind
- 8.5.3: I bear the potent words like a messenger
- 8.5.4: Ashvins are of many raptures
- 8.5.5: They go to the house of the giver
- 8.5.6: The illumined giver
- 8.5.7: Steeds of Ashvins are like graceful birds
- 8.5.8: You traverse all realms in three nights
- 8.5.9: Knowers of the day
- 8.5.10: (Bring us) the perfect car and hero-strength
- 8.5.11: You move in the path of gold
- 8.5.12: Inviolable and wide-extended abode
- 8.5.13: Persons amidst mantra-s
- 8.5.14: Master of knowledge
- 8.5.15: The riches are the foundations for all
- 8.5.16: Thinkers invoke you in many places
- 8.5.17: The sacrificers are ready

²¹ वृक्षाश्चिन्मे अभिपित्वे अंरारणुः(1), गां भंजन्त मेहना (2), अश्वं भजन्त मेहना (3)

8.5.18: Our affirmative laud (stoma)

8.5.19: Drink the Soma

8.5.20: Powerful impulsions for the peace of all

8.5.21: Open the doors and rain the impulsions

8.5.22: Help to the son of Tugra

8.5.23: Help to the wounded seer Kanva

8.5.24: Newest protections with perfect utterance

8.5.25: Protection to several seers

8.5.26: Agastya, Sobhari and Amshu

8.5.27: We seek bliss from you

8.5.28: Heaven-touching chariot

8.5.29: The golden car

8.5.30: You are rich with the force of plenitude

8.5.31: Bring us the forces of Destroyers (dasyu)

8.5.32: Come to us with inspired knowledge

8.5.33: Person performing the perfect yajna

8.5.34: No hostile power can stop you

8.5.35: Come in your golden car

8.5.36: Taste the felicities combined with impulsions

Gifts:

8.5.37: The gift of Kashu, son of Chedi

8.5.38: The greatness of Kashu

8.5.39: No one wiser than Kashu

Metre: 1-36, Gāyatrī; 37-38, Brhatī; 39, Anushtup;

8.5.1:

The ruddy-dawn Usha, illumines all (2), (she) appears to be here even if her being is far away (1). She spreads everywhere her lustres (3).

[satī: her being;]

¹ दूरात् इहेव यत् सती (1), अंरुणप्सुः अशिश्वितत् (2), वि भानुं विश्वधातनत् (3)

8.5.2:

O Ashvins, fulfillers of action, wide in might (2,4), be together with Usha and the other gods (1), all in the car yoked by mind (3).²
[nrvat: with the gods; dasra: fulfillers of action, (1.3.3)]

8.5.3:

O you, rich in the force of plenitude (1), may the affirmative lauds be seen by you (2), I bear the potent words like a messenger (3). [vājinī-vasū: rich in the force of plenitude; also in (8.5.20)]

8.5.4:

We Kanva-s laud Ashvins for our protection (2,4). They are loved by many (1), are of many raptures and have a multitude of riches (3).

8.5.5:

They are bounteous lords of happiness (1,3); They give plenitude to those who desire it (2). They go to the house of the giver (4).⁵ [iṣhayantam: him who desires, (6.1.8)]

² नृवद् दंस्रा (1), मनोयुजा रथेन (2), पृथुपार्जसा (3), सचेथे अश्विनोषसंम् (4)

³ युवाभ्यां वाजिनीवस् (1), प्रति स्तोमां अद्दक्षत (2), वाचं दूतो यथा ओहिषे (3)

⁴ पुरुष्रिया (1), णं ऊतये (2), पुरुमुन्द्रा पुंरूवसूं (3), स्तुषे कण्वांसो अश्विनां (4)

⁵ मंहिष्ठा (I), वाजसातमा इषयन्ता (2), शुभस्पती (3), गन्तारा दाशुषो गृहम् (4)

8.5.6:

The pasture of the Rays of the illumined giver (1,5), who is wise of understanding (2), is sprinkled with light (4,6), which is the increaser (3).

[gavyūti: the pasture (or path) of the herds of light, (5.66.3) avitāram: increaser, (6.47.11); dāshuṣhe: sacrificer, giver]

8.5.7:

May Ashvins come swiftly (3,5), to our gracefully flowing affirmative lauds (1), with their steeds swift like the graceful birds (2,4).

8.5.8:

With these steeds, in three nights and days, you traverse (1,3), all the luminous realms far beyond (our earth) (2). [paridīyathaḥ: traverse, (8.26.6);]

8.5.9:

Bring down to us the luminous impulsions (1), and that what is to be obtained, O knowers of the day (2). Cover the paths (to protect) our gains (3). [sātim: that to be obtained or enjoyed, (1.6.10); visitam: covered (against foes)]

visham. covered (against loes)]

⁶ ता सुंदेवायं दाशुषे (1), सुमेधाम् (2), अवि-तारिणीम् (3), घृतै: (4), गर्ब्यूतिम् (5), उक्षतम् (6)

⁷ आ नः स्तोम्मुपं द्रवत् तूयं (1), श्येनेभिः आशुभिः (2), यातम् (3), अश्वेभिः (4), अश्विना (5)

^{ैं} येभिस्तिम्रः (1), परावतौ दिवो विश्वानि रोचना (2), त्रीन् अक्तृन् परिदीयंथः (3)

⁹ उत नो गोर्मतीः इषं (1), उत सातीः अंहर्विदा (2), वि पृथः सातये सितम् (3)

8.5.10:

O Ashvins, bring us the Ray-cows (1,3), the impulsions of the life-energy (4), the perfect car, riches and the strength of heroes (2). [iṣhaḥ: impulsions; ashvāvatīḥ: the nervous forces, the life-energy]

O lords of enjoyment, you are increasing (1),

8.5.11:

fulfillers of action (2), and move in the path of golden lustre (3).

May you drink the sweet Soma (4).

[hiraṇyavartinī: (those who move in) the path of gold (or golden light)]

8.5.12:

Give an inviolable and wide-extended abode (2), to us who are opulent and rich in the force of plenitude (1). [vājinīvasu: rich in the force of plenitude, (5.74.6)]

8.5.13:

Come swiftly to cherish the persons amidst mantra-s (1). Do not travel to others (2). 13

[aratam: to travel, (7.5.1); aviṣhṭam: to cherish, (5.62.9)]

¹⁰ आ नो गोर्मन्तम् अश्विना (1), सुवीरं सुरथं र्यिम् (2), बोळ्हम् (3), अश्वीवतीरिषं: (4)

¹¹ वावृधाना शुंभस्पती (1), दस्रा (2), हिर्रण्यवर्तनी (3), पिर्वतं सोम्यं मधुं (4)

¹² अस्मभ्यं वाजिनीवसू मुघर्वद्भ्यश्च (1), सुप्रथं: छुर्दिर्यन्तुमदाभ्यम् (2)

¹³ नि षु ब्रह्म जनानां याविष्टं तूयमा गतम् (1), मो षु अन्याँ उपरितम् (2)

8.5.14:

O delightful Ashvins (2,4), may you drink the sweet Soma which is rapturous (1,3). The sweet (Soma) is given by us, O master of knowledge (2). [chārunah: delightful (9.70.2);

dhishnyā: master of knowledge, (3.22.3)]

8.5.15:

May you bring us the riches in hundreds and thousands (1). The riches are wide and are the foundation of all (2).15 [Line 2: the riches establish all appropriately; purukșhu: wide, (7.5.9); shining everywhere; desired by many (S)]

8.5.16:

O leaders, thinkers invoke you in many places (1). O Ashvins, may you come to the singers of the word (2). 16 [vāghadbhiḥ: singers of the word, (1.36.13)]

8.5.17:

The sacrificers are ready and sufficient with the offerings (2); they spread the seats of sacred grass (1). O Ashvins, they invoke you (3).

¹⁴ अस्य पिंबतम् (1), अश्विना (2), युवं मर्दस्य (3), चारुण: (4), मध्वी रातस्य धिष्ण्या (5)

¹⁵ अस्मे आ बेहतं रियं शतबेन्तं सहस्रिणेम् (1), पुरुक्षुं विश्वधीयसम् (2)

¹⁶ पुरुत्रा चिद्धि वां नरा विह्वयंन्ते मनुषिणः (।), वाघद्भिः अश्विना गतम् (2)

¹⁷ जनांसो वृक्तबंहिषो (।), हविष्मन्तो अरंकृतः (2), युवां ह्वन्ते अश्विना (3)

8.5.18:

May this affirmative laud of ours be carried (1), to your innermost regions, O Ashvins (2). 18

8.5.19:

O Ashvins, may you drink (3), the Soma in the skin-bag (1), placed in the car, visible to all (2).

[dṛtiḥ: skin-bag; the human body which has the Soma generated by work;]

8.5.20:

O you rich in the force of plenitude (2), bring to us the powerful impulsions (1,5), for the peace and welfare of our Ray-cows (4), successors and herds (of vision) (3).²⁰
[vājinī-vasu: rich (vasu) in the force of plenitude, (5.74.6,7)]

8.5.21:

O knowers of the day, open the doors as it were (3), and rain on us the divine impulsions (1,4), and (also fill) the rivers (2).²¹

¹⁸ अस्मार्कम् अद्य वामयं स्तोमो वाहिष्टो (1), अन्तमः युवाभ्यां भूतु अश्विना (2)

¹⁹ यो हं वां मधुनो हितः (1), आहिंतो रथचर्षणे ततः (2), पिबतम् अश्विना (3)

²⁰ तेन नो (1), वाजिनीवसू (2), पर्श्वे तोकाय (3), शं गर्वे (4), वहतं पीवरी: इर्षः (5)

²¹ जुत नो दिव्या इषं (1), जुत सिन्धून् (2), अहर्विदा अप द्वारेव (3), वर्षथ: (4)

8.5.22:

When the son of Tugra (Bhujyu) was thrown into the sea (1,3), and he prayed for your help (2), then you, leaders, reached him with your horses and car (4).²²

[patāt: reached (him); vibhi: birds, steeds, (1.46.3);

Line 4 here is in (1.46.3)

The Tugra-Bhujyu episode appears in 20 more mantra-s. For details see the note at the end of this sukta on p.55]

8.5.23:

O Ashvins, you went to the house of (the seer) Kanva (1,3), who was wounded (2). and gave him a variety of protections (4).²³ [shashvat: continually, (8.71.13), for ever, (10.69.11) apiriptāyā: wounded, blinded, (1.118.7)]

8.5.24:

O showerers of riches, on being called, come (1,3), with the newest protections with perfect utterances (2).24

[Line 1: the protection is offered by the power of word. Hence the need for perfect utterances.

sushastibhih: in or with perfect utterances, (8.23.6); vṛṣhaṇvasū: abundant rainers of substance, (5.74.1)]

²² कदा वा तौग्य्रो (1), विधत् (2), समुद्रे जहितो (3), नरा यद् वां रथो विभिः पतात् (4)

²³ युवं कण्वाय नासृत्या (1), अपिरिप्ताय (2), हुम्पें (3), शर्श्वत् ऊतीः दंशस्यथः (4)

²⁴ ताभिरा यांतम् (1), ऊतिभिः नव्यंसीभिः सुशुस्तिभिः (2), यद् वां वृषण्वसू हुवे (3)

8.5.25:

O Ashvins, you protected in a similar manner Kanva (1,3), Priyamedha, Upastutha, Atri and Shiñjāra (2). ²⁵ [Clearly Priyamedha mentioned here is different from the Pruyamedhah Āngirasah, belonging to Āngirasa clan, associated with hymns 2, 68, 69 etc., in this Mandala.]

8.5.26:

(You protected) Amshu in getting the riches (1), (the seer) Agastya, the Ray-cows and Sobhari, the plenitude (2). [krtvya: appropriate actions needed, (1.54.6)]

8.5.27:

We hymn you with the words, and seek bliss from you (2), so much or more than that (given to others), O Ashvins (1). [etāvat: that given (earlier), (5.79.10); bhūyah: more, (5.79.10)]

8.5.28:

O Ashvins, mount the heaven-touching chariot (2), having golden seats and golden reins (1). 28

8.5.29:

The swift (car) is golden (1), its impelling axels are golden (2); the two wheels are golden (3).²⁹

²⁵ यथां चित् कण्वमार्वतं (1), प्रियमेधम् उपस्तुतम् अत्रिं शिक्षारंम् (2), अश्विना (3)

²⁶ यथोत कृत्व्ये धने अंशुं (1), गोषु अगस्त्यम् यथा वाजेषु सोर्भरिम् (2)

²⁷ एताबेद् वां वृषण्वस् अतो वा भूयो अश्विना (1), गृणन्तः सुममीमहे (2)

²⁸ रथं हिरंण्यवन्धुरं हिरंण्याभीशुम् (1), अश्विना आ हि स्थार्थो दिविस्पृशंम् (2)

²⁹ हिरण्ययी वां रभि: (1), ईषा अक्षो हिर्ण्ययः (2), उभा चक्रा हिर्ण्ययां (3)

[rabhih: swift]

8.5.30:

May you come to us (to hear) this perfect hymn of mine (4). You are now in the realm beyond us (1,3), O one rich in the force of plenitude (2).

8.5.31:

Bring the impulsions of Destroyers (dāsīḥ) from afar (1,3), for their enjoyment by you Ashvins, immortals (2,4).

[ishaḥ: impelling forces, (5.6.8)

ashnantau: to devour, to consume, (6.4.3, ashnasya, devoured);]

8.5.32:

O Ashvins, Nāsatya-s who bring joy to many (2), come to us with the luminous riches and the inspired knowledge (1). [Nāsatya-s: Lords of journey]

8.5.33:

The winged powers, your horses here (2,4) eat the food of streaming honey (1).

They bring you to the person performing the perfect yajna (3,5).

[parṇinaḥ: winged shafts, (6.46.11);

vayaḥ: horses;

pruṣhita-psavaḥ: that food of the streaming honey, (5.75.6)]

³⁰ तेन नो (1), वाजिनीवसू (2), परावर्तः चित् (3), आर्गतम् उपेमां सुष्टुतिं मर्म (4)

³¹ आ वहिथे पराकात् पूर्वीः (1), अश्रन्तौ अश्विना (2), इषो दासीः (3), अमर्त्या (4)

³² आ नो युम्रैरा श्रवोभिरा राया यातम् (1), अश्विना पुरुः चन्द्रा नासंत्या (2)

³³ एह वाँ प्रुषितप्संबो (1), वयौ (2), वहन्तु (3), पर्णिनं: (4), अच्छो स्वध्वरं जनम् (5)

8.5.34:

(No hostile force) can stop the motion of your car (1,4), (powered) by the chants and carrying the impulsions (2,3). [chakram: wheel, motion; anu gāyāsam: (powered) by chant;]

8.5.35:

O Nāsatya-s, rapid as thought (2), come in your golden car with horses having galloping feet (1).³⁵

8.5.36:

O showerers of riches, who are ever awake (2,4), may we taste eagerly (like) a deer (1,3), the felicities combined with impulsions (5). ³⁶ [prāktam: combine; mrgam: deer; jāgrvāmsam: they who are ever awake]

8.5.37:

O Ashvins, may you be gracious to give me new felicities (1), Kashu, the son of Chedi has given me a hundred camels (2), and ten thousand cows (3).

8.5.38:

He has given me (the services of) ten kings (2), who have golden lustre (1).

All men are subservient to him, the son of Chedi (3).

The persons surrounding him wear armours of skin (4).

³⁴ रथं वाम् (1), अर्नुगायसं (2), य इषा वर्तते सह (3), न चक्रमभि बांधते (4) ³⁵ हिरण्ययेन रथेन द्रवत्पाणिभिः अर्थैः (1), धीजवना नासत्या (2)

³⁶ युवं मृगं (1), जागृवांसं (2), स्वदंथो वा (3), वृषण्वसू (4), ता ने: पृङ्कमिषा रियम् (5)

³⁷ ता में अश्विना सनीनां विद्यातं नर्वानाम् (1), यथा चित् चैद्यः कुशुः शतमुष्ट्रानां दर्दत् (2), सहस्रा दश् गोनाम् (3)

³⁸ यो में हिरंण्यसंहशो (1), दश राज्ञो अमंहत (2), अधस्पदा इत् चैद्यस्य कृष्टयः (3), चर्मम्रा अभितो जनाः (4)

[amamhata: to give, (8.56.2);

charmamnā: armours of skin; (alt.): cuirasses of feather (Wilson);]

8.5.39:

No one can travel by the path which the Chedi-s follow (1). There exists no one more wise than him (Kashu) (2). There is no person more generous than him (3).

[ohate: to bring, (7.16.11)]

[Note for (8.5.22): The Tugra-Bhujyu episode is mentioned in (8.22.2), (8.46.20); more details are in the mantra-s (1.112.6, 1.112.20, 1.116.3,5, 1.117.14, 1.119.4) and others. On the surface it describes one of the 'miracles' of Ashvins. The spiritual meaning of this incident is interesting. We have to enquire into the significance of names like Tugra, Bhujyu and other words. Tugra is derived from tuj indicating protection. It is the physical-body sheath (annamaya kosha) of a human. Bhujyu indicates one who enjoys bhuj; thus it indicates the sheath of vital-energies, the prāna-kosha, i.e., the Purusha who enjoys bhuj. As the verse indicates, the physical sheath regards the prānasheath as its son. As the human being ages, the physical body cannot keep up with the demands of the vital body for all sorts of enjoyment. At the time of the so-called death, the anna-kosha becomes separated from the prāṇa-kosha. This is the symbolism of the incident of Tugra giving up Bhujyu. The prāṇa-kosha goes to its own plane called here ocean (udamege).

The Ashvins carry this vital-body or vital-Purusha in symbolic boats made of their own nature, and traverse the midregion, the plane of life. They do not sink in the waters but float over them. The Ashvins take the vital-body to the higher plane for refashioning it. This is the true function of the Ashvins as healers. They repair all the damaged aspects of the vital-body or vital Purusha.]

³⁹ मार्किरेना पथा गाद् येनेमे यन्ति चेदयः (1), अन्यो नेत् सूरिः (2), ओहंते भूरिदावंत् तरो जनः (3)

Anuvāka 2: Sūkta-s (6-12)

[This anuvāka with its 177 mantra-s has two sūkta-s to Indra, one to Maruts, three to Ashvins and one to Agni.]

6. Indra

Rișhi: Vatsah Kāņvah

- 8.6.1: Increased by lauds of Vatsa
- 8.6.2: Fills children with truth
- 8.6.3: Kanva-s as Indra's companions
- 8.6.4: All bow down in obeisance of surrender
- 8.6.5: He rolled earth and heaven like a skin
- 8.6.6: Vajra (weapon) of hundred edges
- 8.6.7: We laud you with radiant thoughts of seers
- 8.6.8: Kanva's stream of truth
- 8.6.9: To have the word of wisdom and advance knowledge
- 8.6.10: Sun is born in me as it were
- 8.6.11: Indra establishes strength in me
- 8.6.12: O Indra, increase me
- 8.6.13: He speeded the waters
- 8.6.14: Hurled Vajra against Shushņa
- 8.6.15: None can approach him
- 8.6.16: Vrtra obstructing waters
- 8.6.17: Hidden in the realms of darkness
- 8.6.18: Hear my call
- 8.6.19: Many-hued mothers nourish truth
- 8.6.20: You made the mothers get the energy
- 8.6.21: Kanva-s have increased by you
- 8.6.22: Gives excellent guidance
- 8.6.23: Grant us progeny with hero-strength
- 8.6.24: Herd of life-energies
- 8.6.25: You make the herd of Ray-cows to be near us
- 8.6.26: You became the lord of the worlds
- 8.6.27: You move in wide spaces
- 8.6.28: The thoughts in the summits
- 8.6.29: He, knower, looks down

8.6.30: He has the essence of all

8.6.31: Kanva-s increase your strength

8.6.32: Perfect hymn

8.6.33: You increase in us by wisdom-words

8.6.34: The thoughts of Kanva-s are ready to be received

8.6.35: Our utterances increase Indra (in us)

8.6.36: Come to us from the realm beyond

8.6.37: Men call you to the seats of grass

8.6.38: Heaven and earth follow you

8.6.39: Sharyanāvat

8.6.40: Indra roars near the midworld

8.6.41: O Indra, you are a rishi, the first born

8.6.42: Come to our Soma-delight

8.6.43: Kanva-s increase the ancient thought

8.6.44: A mortal chooses Indra in the sacrifice

8.6.45: Yajna is beloved to the seer

Gifts: (46-48)

8.6.46: Gifts from Tirindira

8.6.47: Gifts to the Sāman singer

8.6.48: The gift of Camels

Metre: Gāyatrī

8.6.1:

Like Parjanya with the rain (2), Indra is great with his might (ojas) (1). He is increased by the affirmative lauds (stoma) of Vatsa (3).

8.6.2:

(Indra) fills the children with the truth (*rtam*) (1). The carriers (of the word) bear him (2). The illumined seers (praise him), the carrier of truth (3).

¹ महाँ इन्द्रो य ओजंसा (1), पूर्जन्यौ वृष्टिमाँ ईव (2), स्तोमै: वत्सस्यं वावधे (3)

² प्रजाम् ऋतस्य पिप्रतः (1), प्र यद् भरंन्त वर्ह्नयः (2), विप्रो ऋतस्य वार्हसा (3)

[rtam: the Truth-in-movement; the Right; it is the projection of satyam into the manifested world; satyam: Truth (absolute), (8.33.10, 8.40.11) etc.

rtam and its vibhakti variants occur in 21 verses in this Mandala. vahnayah: carriers (of the word), (3.16.2) prajām: children, (2.3.9)]

8.6.3:

Kanva-s have made Indra (1),

as the accomplisher of yajna by their affirmative lauds (2).

They regard Indra as the companion and supporter of life (3).3

[jāmi: companion, (8.72.4) and elsewhere;

āyu-dham: that which supports life;

Line 3: S regards jāmi as 'useless' and renders line 3 as, 'they regard weapon as useless'.

Kanvā: belonging to the clan of the seer Kanva; Kanva-s, see (8.2.16) and (8.8.3)]

8.6.4:

All people and all strivers bow down in obeisance (2), to the one with passion (1), just as rivers go down to the sea (3).

[manyave: one with passion, (8.99.6), one with forceful temper, (8.82.3)]

8.6.5:

Indra's might shone out (1), when he rolled the two, heaven and earth, like a skin (2).
[samavartata: to fold and to unfold; titvishe: to shine out, (1.52.6)]

³ कण्वा इन्द्रं यदर्कत् (1), स्तोमैर्युज्ञस्य सार्धनम् (2), जामि ब्रुवत् आर्युधम् (3)

⁴ सम् अस्य मृन्यवे (1), विशो विश्वा नमन्त कृष्टयः (2), समुद्रायेव सिन्धवः (3)

^{ें} ओजस्तर्दस्य तित्विष (1), उभे यत् समवर्तयत् इन्द्रश्रमेंव रोदंसी (2)

8.6.6:

Indra cut off the head of the shaking Vṛtra (1,3), with his powerful Vajra (weapon) of a hundred edges (2,4).

8.6.7:

We laud you excellently on all sides (1), with the thoughts of illumined seers in front (2), which are radiant like the flames of Agni (3).

[Line 1 is in (1.11.2); vipām: illumined seers, (3.3.7); dhītayaḥ: thinkings, (8.44.22); abhi praṇonumaḥ: laud excellently on every side, (1.11.2)]

8.6.8:

The stream of truth offered by Kanva (3), and the shining thoughts (2), approach the secret being (Indra) by themselves (1).
[satī: being, (4.3.9); upa: approach; guhā: secret, hidden]

8.6.9:

O Indra, may we obtain (1), the felicities, Ray-cows and life-energies (2), to have the word of wisdom of advance knowledge (3). [brahma: word of wisdom, (10.4.7); pūrvachittaye: advance knowledge, see (8.3.9)]

⁶ वि चिंद् वृत्रस्य दोधतो (1), वज्रैण शृतपर्वणा (2), शिरौ विभेद (3), वृष्णिना (4)

⁷ इमा अभि प्र णौनुमो (1), विपाम् अग्रेषु धीतयः (2), अग्नेः शोचिः न दिद्युतः (3)

⁸ गुह्रां सृतीः उप त्मना (1), प्र यत् शोचेन्त धीतयः (2), कण्वां ऋतस्य धारया (3)

⁹ प्र तर्मिन्द्र नशीमहि (1), र्यिं गोर्मन्तम् अश्विनम् (2), प्र ब्रह्मं पूर्वचित्तये (3)

8.6.10:

I have obtained from the father (1), the power of intelligence of the truth (2). The Sun is born in me as it were (3). [ajani: is born within, (2.5.4), (1.74.3)]

8.6.11:

Like Kanva, I glorify Indra with the words of hymn (2), and the ancient thoughts (1).

May Indra establish the strength in me (3).

[pratnena manmanā: ancient thoughts, (8.44.12) shumbhāmi: I glorify, (8.44.26)]

8.6.12:

O Indra, increase me who is praising you (3), amidst those who do not praise you (1), and those rishis who praise you (2). 12

8.6.13:

When his wrath thundered, shattering Vrtra limb by limb (1), then he speeded the waters to the ocean (2). 13

8.6.14:

O Indra you hurled the Vajra weapon (2), which upholds your power against the evil-foe Shushna (1). O fierce one, your are proclaimed as the mighty one (3). [shrnvishe: proclaimed, (7.8.5)]

¹⁰ अहमित् हि पितुः (1), परि मेधाम् ऋतस्यं जुग्रभं (2), अहं सूर्यं इवाजनि (3)

¹¹ अहं प्रत्नेन मन्मना (1), गिर्रः शुम्भामि कण्ववत् (2), येनेन्द्रः शुष्ममिद् दधे (3)

¹² ये त्वामिन्द्र न तुष्टुवुः (1), ऋषयो ये चं तुष्टुवुः (2), ममेद् वर्धस्व सुष्टुतः (3)

¹³ यर्दस्य मृन्युः अर्ध्वनीद् वि वृत्रं पर्वेशो रूजन् (1), अपः संमुद्रम् ऐरयत् (2)

¹⁴ नि शुष्णं इन्द्र धर्णुसिं (1), वर्ज्नं जघन्थु दस्यंवि (2), वृषा ह्युंग्र शृण्विषे (3)

8.6.15:

Neither the heaven, nor midworld, nor earth (1,3,5), can approach Indra in his might (2,4). [vivyachanta: to approach, to reach (10.96.4)]

8.6.16:

O Indra, who has cast into the rushing streams (1,3), him who lay obstructing the vast waters (rivers) (2)?

8.6.17:

O Indra, you have hidden him in the realms of darkness (4), who had completely seized heaven and earth (1,3), which are great, vast and whole (2).

[samīchī: vast and whole, (3.1.7);]

8.6.18:

Hear also my call, O forceful Indra (1,3), who is amidst the sages and is glorified by Bhṛgu (seers) (2).

8.6.19:

These dappled mothers of yours, Indra (1), who nourish the truth (3), yield the light (or clarity) mixed with the infusions (2).

¹⁵ न द्याव (1), इन्द्रमोर्जसा (2), नान्तरिक्षाणि वृज्रिणंम् (3), न विव्यचन्त (4), भूमेयः (5)

¹⁶ यस्तं इन्द्र (1), महीर्पः स्तंभूयमान् आशंयत् (2), नि तं पद्यांसु शिश्रथः (3)

¹⁷ य इमे रोदंसी (1), मृही संमीची (2), सुमर्जग्रभीत् (3), तमोभिः इन्द्र तं गृहः (4)

¹⁸ य ईन्द्र (1), यतयः त्वा भृगवो ये चे तुष्टुवुः (2), ममेत् उग्र श्रुधी हर्वम् (3)

¹⁹ इमास्तं इन्द्र पृश्नयो (1), घृतं दुंहत आशिरंम् (2), एनाम् ऋतस्यं पिप्युषी: (3)

[prshnayah: dappled mothers, (2.2.4); Ray-cows;

pipyushīm: nourishing, (8.72.16);

pṛṣḥṇi: (the dappled one) is used for both the Supreme bull and for the cow, the female energy. It is symbolic, the god or goddess in the variety of manifestation, many-hued;

ghrtam: light, clarity, (18.39.3); (not melted butter);]

8.6.20:

O Indra, you made these mothers to get your (energy) (1,3), being face by face so as to have children (2), according to the laws of Sürya (4). 20

[$\bar{a}s\bar{a}$: by the mouth, (2.1.14); face to face, (10.20.3); garbham: child, (1.70.2);

prasvah: mothers, (3.5.8)]

8.6.21:

By your acceptance of the Soma-delight pressed out by Kanva-s (3), and by their utterances, Kanva-s have increased (2), O Lord of strength (1).²¹

[Line 2: Kanva-s have increased the Indra-power in themselves]

8.6.22:

O Indra with the Vajra, who gives excellent guidance (1,3), the word of praise is addressed to you (2), for spreading the yajna (and its benefits) (4).

²⁰ या ईन्द्र प्रस्त्रं: (1), त्वा आसा गर्भम् (2), अचेक्रिरन् (3), परि धर्मेव सूर्यम् (4)

²¹ त्वाम् इत् श्रवसस्पते (1), कण्वां उक्थेनं वावृधुः (2), त्वां सुतास् इन्देवः (3)

²² तवेदिन्द्र प्रणीतिषु (1), जुत प्रशस्तिः (2), अद्रिवः (3), यज्ञो वितन्तसाय्यः (4)

8.6.23:

O Indra, grant us impulsions, vast and luminous (1,3), so that we may seize the city (of hostiles) (2).

Grant us also progeny with hero-strength (4).

[puram: city, (everywhere in RV), protector (S); gomatīm: luminous, (8.23.29)]

8.6.24:

O Indra, (grant us) that herd of life-energies (horses) (1), which shone in front of the human beings (2).²⁴

[nāhushīshu vikṣhu: human beings; nahuṣha is a synonym of, 'man', not the king mentioned in the Purāna-s.]

8.6.25:

O Indra, O wise one, to make us happy (2,4), you make our herd of Ray-cows to be near us so as to be seen (1,3). Lines a and 3: you make us have all the knowledge easily available in our memory; upāke: near, (1.27.6)]

8.6.26:

O dear Indra, when you display your might (1), you become the lord of all the worlds (2).
You are great and your might in unlimited (3).

²³ आ नं इन्द्र महीमिष्ं (1), पुरं न देर्षि (2), गोमंतीम् (3), उत प्रजां सुवीर्यम् (4)

²⁴ उत त्यत् आश्वश्र्यं यदिन्द्र (1), नाहुंषीष्वा अग्रे विक्षु प्रदीदंयत् (2)

²⁵ अभि ब्रजं न तंत्रिषे (1), सूर्र (2), उपाकचेश्वसम् (3), यदिन्द्र मुळयांसि नः (4)

²⁶ यदुङ्ग तंबिषीयस् इन्द्रं (1), प्रराजिस क्षितीः (2), महाँ अपार ओजिसा (3)

8.6.27:

The people offering oblations and the Soma-delight (1,4), call you for protection (2).

You move in wide spaces (3).²⁷

[uru-jrayasam: moving in wide spaces, (5.8.6)]

8.6.28:

By the thoughts of the illumined seers (3), at the summits of mountains (1), or the confluence of rivers (2), Indra is born (in them) (4).²⁸
[Here is the importance of the place of confluence of rivers.]

8.6.29:

He, the knower, from his high place looks down (2), on the (inconscient) ocean (below) (1).

By his illuminations, he moves to the goal of journey (2).

[vipāna: illuminations (occurs once); ejati: moves, (1.10.2) yate: goal of journey, (5.27.4); udvataḥ: high place, (3.2.10);]

8.6.30:

When he shines in the realm beyond the heaven (3), men daily look at the light (2), the ancient one, who has the essence (of all) (1). ³⁰
[retasa: seed, (5.17.3), essence, (8.44.16)]

²⁷ तं त्वां ह्विष्मंतीः विश् (1), उपं ब्रुवत ऊतयें (2), उरुज्रयंसम् (3), इन्दंभिः (4)

²⁸ उपह्रुरे गिरीणां (1), संगुथे चं नृदीनाम् (2), धिया विप्रों (3), अजायत (4)

²⁹ अर्तः समुद्रम् (1), जुद्रतः चिकित्वाँ अर्व पश्यति (2), यतौ विपान एजिति (3)

³⁰ आदित् प्रत्नस्य रेतंस्रो (1),ज्योतिः पश्यन्ति वासुरम् (2), परो यदिध्यते दिवा (3)

8.6.31:

All the Kanva-s increase (in themselves) (1,3), your thoughts and manhood, O Indra (2,4).
O mighty one, (they increase) your strength (5).

8.6.32:

O Indra, take pleasure in this perfect hymn (1). May you protect me completely (2). May you also greatly increase my thoughts (3).

8.6.33:

O one with Vajra, by our wisdom-words (1), may you greatly increase (in us) (2).

The wise persons have composed these hymns for living (3).

[jīvase: to live consciously aware of the gods, their powers and help;

brahma: wisdom-words, mantra]

8.6.34:

Kaṇva-s glorify (Indra) (1), just as waters wandering glide down (to ocean) (2). The thoughts (of Kaṇva-s) are ready (to be received) by Indra (3). [pravata: gliding, (3.5.8); vananvatī: at hand, ready, (8.102.19)]

³¹ कण्वांस (1), इन्द्र ते मृतिं (2), विश्वे वर्धन्ति (3), पौंस्यम् (4), उतो शंविष्ठ वृष्ण्यम् (5)

³² इमां में इन्द्र सुष्टुतिं जुषस्व (1), प्र सु मार्मव (2), उत प्र वर्धया मृतिम् (3)

³³ उत ब्रेह्मण्या वृयं (1), तुभ्यं प्रवृद्ध वित्रवः (2), विप्रां अतक्ष्म जीवसें (3)

³⁴ अभि कण्वा अनूषत (1), आपो न प्रवर्ता युतीः (2), इन्द्रं वर्नन्वती मृतिः (3)

8.6.35:

Our utterances increase Indra (in us) (1), like rivers (swell) the ocean (2). Indra's wrath is irresistible and he is undecaying (3). 35

8.6.36:

Come to us from the realm beyond (1), with your luminous horses, O Indra (2). May you drink the Soma-delight here (3).

8.6.37:

O killer of Vrtra, men call you to the seats of sacred grass (1), for the winning of the plenitude (2). 37

[vrtrahan-tama: the utter killer of Vrtra; the post-fix tama indicates that this act is not physical;]

8.6.38:

Both the two, heaven and earth follow you (1,3), as the wheels follow a horse (2).

The Soma-delight, pressed out flow to you (4).

[suvānāsa: pressed out and flow, (8.3.6), (9.10.4)]

8.6.39:

O Indra, godhead of the Sun-world, rejoice (1), (in the Soma pressed out) in the stable heart (2). Also rejoice in the thoughts of the luminous Sun (3).

³⁵ इन्द्रमुक्थानि वावृधुः (1), समुद्रमिव सिन्धेवः (2), अनुत्तमन्युम् अजरंम् (3)

³⁶ आ नो याहि परावतो (1), हरिभ्यां हर्युताभ्याम् (2), इमिमन्द्र सुतं पिव (3)

³⁷ त्वामिद् वृत्रहन्तम् जनांसो वृक्तबंहिषः हर्वन्ते (1), वाजसातये (2)

³⁸ अर्नु त्वा रोदंसी उभे (1), चुक्रं न वृर्ति (2), एतशम् (3), अर्नु सुवानास् इन्दंबः (4)

³⁹ मन्देस्वा सु स्वर्णर <u>ज</u>तेन्द्रे (1). शर्युणाविति (2), मत्स्वा विवस्वतो मृती (3)

[vivasvatah: shining Sun, (6.8.4);

sharyaṇāvat: It is the inner subtle heart, hrdaya, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantra-s such as RV (9.113.1), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)).]

8.6.40:

Indra increases (in us) (1).

He, the showerer of gifts roars near the heaven (or mid-world) (2). He is the Vṛṭra-killer and the drinker in plenty of Soma (3).

8.6.41:

You are a rishi, the first born (1).

You, the sole one is the ruler by means of your might (ojas) (2).

You, Indra, freely gives the riches (3).41

[choshkūyase: gives freely, (1.33.3)]

8.6.42:

May your hundred (steeds) carry you (4), to our Soma-pressings and the delights (1,3). (The steeds) are shining and bright-backed (2,5).

[prayaḥ: delight, (8.19.22), (8.74.14); vītapṛṣḥṭhā: bright-backed, (5.45.10)]

⁴⁰ बाबृधान (1), उप द्यवि वृषां वृजी अरोरवीत् (2), वृत्रहा सौम्पातमः (3)
41 ऋषिर्हि पूर्वजा असि (1), एक ईशान ओजसा (2), इन्द्रं चोष्क्र्यसे वसुं (3)
42 अस्माकं त्वा सुताँ उपं (1), वीतपृष्ठा (2), अभि प्रयः (3),
शतं वहन्तु (4), हर्रयः (5)

8.6.43:

By their utterances, Kanva-s increase (3), the ancient thought (1), and by the nourishing sweet Soma, the yield of the light (2). [ghṛta: light; yield of light, (2.5.6); madhoh: the sweet Soma, (8.103.6)]

8.6.44:

Among the mighty, the mortal chooses Indra in the sacrifice (1), for protection from those who have a desire to conquer (2).44 [medhe: in the sacrifice (medhasya in (8.19.2)); power of intelligence, (5.27.4);

sanishyuh: those who have a desire to conquer, (8.27.8)]

8.6.45:

O one praised by many (2), may the horses bring you to our front for your drink of Soma (1,4). (they) are praised by the seers to whom the yaina is beloved (3). 45

8.6.46:

I have accepted from Tirindira, son of Parshu (2,4), hundreds and thousands of achievements (riches) (1,3,5), amidst men (6).46

[yādvānam: men; Yadu clan (S); See also (8.1.31).]

⁴³ इमां सु पूर्व्यां धियं (1), मधीः घृतस्यं पिप्युर्षीम् (2), कण्वा उक्थेन वावृधः (3)

⁴ इन्द्रमिद् वि-महीनां मेथे वृणीत् मत्यीः (1), इन्द्रं सिनुष्युः ऊतये (2)

⁴⁵ अर्वाश्चं त्वा (1), पुरुष्टुत (2), प्रियमेंधस्तुता (3), हरी सोमुपेयांय वक्षतः (4)

⁴⁶ शतमहं (1), तिरिन्दिरे (2), सहस्रं (3), पर्शावा देदे (4), राधांसि (5), याद्वांनाम् (6)

8.6.47:

For the singer of Sāman hymns, (their prince) gave (2), three hundred horses and ten thousand Ray-cows (1).

8.6.48:

By his inspired knowledge (3), he gave camels with four yokes to the striving persons (2,4), thus the exalted (prince) reached heaven (1). 48 [kakuho: S gives several meanings; 'exalted' is tentative; yatati: to strive;]

7. Maruts

Rishi: Punarvatsah Kānvah

[The Sūkta-s 7,20 and 94 are addressed to Maruts. A brief overview of their powers is in essay viii of pages xxi-xxiii.]

- 8.7.1: Make the impulsions to flow in triple rhythm
- 8.7.2: You discern your way in the journey
- 8.7.3: They pour nourishing impulsions
- 8.7.4: They make the rains to fall
- 8.7.5: The rivers labour according to the laws
- 8.7.6: We invoke you day and night
- 8.7.7: They ascend upwards
- 8.7.8: They create a path for the Sun
- 8.7.9: O Rbhukshan, enjoy the stoma laud
- 8.7.10: Fountain of the billowing waters
- 8.7.11: Come swiftly on our call
- 8.7.12: Conscious thinkers
- 8.7.13: Riches dripping with rapture and supporting all

⁴⁷ त्रीणि शतानि अर्वतां सहस्रा दश् गोनांम् (1), दुदुः पुजाय साम्ने (2)

⁴⁸ उदानट् ककुहो दिवम् (1), उष्ट्रान् चतुर्युजो दर्दत् (2), श्रवसा (3), याद्वं जनम (4)

- 8.7.14: Become joyful with Soma in your journey
- 8.7.15: Bliss of the great type
- 8.7.16: Hammer heaven and earth
- 8.7.17: Rise upwards with cars, winds and lauds
- 8.7.18: Protection to Turvasha, and others
- 8.7.19: Nourishing impulsions
- 8.7.20: Where do you rejoice, O great givers
- 8.7.21: Delight in the energies of truth
- 8.7.22: United heaven and earth
- 8.7.23: Cut up Vrtra limb by limb
- 8.7.24: Helped the battling Trita
- 8.7.25: Lightnings in their hands
- 8.7.26: Life-powers from beyond
- 8.7.27: Gods with golden steeds
- 8.7.28: Cars with spotted antelopes
- 8.7.29: Maruts come to our habitations
- 8.7.30: When will you respond to the call
- 8.7.31: Your friendship with Indra
- 8.7.32: Vajra in their hands
- 8.7.33: Maruts with wonderful plenitude
- 8.7.34: The oppressed hills
- 8.7.35: They establish strength in the singer
- 8.7.36: Maruts stand around Agni

Metre: Gäyatrī

8.7.1:

O Maruts, the luminous seers make the impulsions to flow (1), in the triple rhythm (2).

May you shine amidst the mountains (3).

[trishtubh: a Vedic metre of 44 letters; triple rhythm; pra aksharat: to flow; to offer (S);]

¹ प्र यद् वं: त्रिष्टुभम् (1), इष्ं मर्रुतो विष्रो अक्षरत् (2), वि पर्वतेषु राजथ (3)

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8.7.2:

O brilliant and mighty (Maruts), dear ones (1), when you discern your way in the journey (2), even the mountains give way (3).²

[S renders achidhvam as yoking the horses and yāmam as car, without giving any reasons.

achidhvam: discern (your way), (5.55.7); ahāsata: move, (1.9.4)]

ut īrate: see (8.7.7); Prshni: see (8.6.19);]

8.7.3:

(Maruts) with Pṛṣhṇi for their mother ascend upwards (1,3), (voicing) with the wind powers like the lowing cattle (2). They pour the nourishing impulsions (4).³ [dhukṣhan: poured, sprinkled, (1.121.8); vāshrāsah: lowing cattle, (8.44.25)

8.7.4:

When the Maruts go on a journey with the powers of Vāyu (3), they make the rain to fall (1), and the mountains to shake (2).

8.7.5:

(O Maruts), the hills labour to move (1,4); because of your great strength (3), the rivers (labour) according to their laws (2).⁵

² यदङ्ग तंविषीयवो (1), यामं शुभ्रा अचिध्वम् (2), नि पर्वता अहासत (3)

³ उदीरयन्त (1), वायुभिः वाश्रासः (2), पृश्निमातरः (3), धुक्षन्तं पिप्युषीम् इषम् (4)

⁴ वर्षन्ति मुरुतो मिहुं (1), प्र वेपयन्ति पर्वतान् (2), यद् यामं यान्ति वायुभिः (3)

⁵ नि यद् यामाय वो गिरिः (1), नि सिन्धेवो विधर्मणे (2), महे शुष्माय (3), येमिरे (4)

[yemire: to labour, (8.43.18)]

8.7.6:

We invoke you during the day (2); we (invoke) you at night for protection (1). We invoke you during the pilgrimage-yajna in its journeying (3). [prayati: moves on, (6.10.1); its journeying, (8.71.12); line 3 is also in (8.71.12);

8.7.7:

These dawn-hued wonderfully manifold (Maruts) (2), ascend upwards in their journey (1,3), roaring in the heavens and the midworld (4). ⁷ [snuna: upward plateau, (4.28.2), (sānunā, S) ut īrate: ascend upwards, (8.44.4)]

8.7.8:

By their might, (the Maruts) create a luminous path (1), for the Sun to travel (2),

They stand around with their lights (3).

[Line 3: (alt.) they stand with their light; line 3 is a part of (8.7.36); vi tasthire stand firm]

^{&#}x27;युष्माँ उ नक्तंमूतयें (1), युष्मान् दिवां हवामहे (2), युष्मान् प्रयति अध्वरे (3)

⁷ उदु त्ये (1), अंरुणप्सवः चित्रा (2), यामैभिः ईरते (3), वाश्रा अधि ष्णुनां दिवः (4)

क्षृजन्तिं रिक्ममोर्जसा पन्थां (1), सूर्यीय यातेवे (2),
 ते भानुभिः वि तंस्थिरे (3)

8.7.9:

O Maruts, enjoy this invocation (3), enjoy this hymn of words (1), (enjoy) this affirmative laud, O Rbhukshan (2). [Rbhukshan: one of the Divine Artisans, rbhu-s;

[Rbhukshan: one of the Divine Artisans, rbhu-s, also in (8.7.12, 8.20.2). For details, see (8.93.34)

vananti: they enjoy, (6.6.3)]

8.7.10:

To the Vajrin, the milch cows have yielded (2), the honey (Soma) of three lakes (1,3). (Maruts), the lords of aspiration (have made) (5), a fountain of the billowing waters (in these lakes) (4,6). [kavandham: holder of wisdom, derived from kavi, (5.89.3); kavindanah: lords of aspiration, (5.54.8); udrinam: billowing waters, (2.24.4)]

8.7.11:

O Maruts, when we, desirous of bliss call you (1), may you come to us swiftly from heaven (2). 11

8.7.12:

O great givers, Rudra-s, Rbhukshan, in your house(1), you are conscious thinkers even in your rapture (2). 12

[Here the name Rbhukshan, who is a skilled worker, is used as an epithet for Maruts. See (8.93.34)]

[°] इमां में मरुतो गिर्रम् (1), इमं स्तोममृभुक्षणः (2), इमं में वनता हर्वम् (3)

¹⁰ त्रीणि सरांसि (1), पृश्नयो दुदुहे बुज्रिणे (2), मर्धु (3),

उत्सं (4), कर्वन्धम् (5), उद्रिणम् (6)

¹¹ मर्हतो यद्धं वो दिवः सुम्रायन्तो हवामहे (1), आ तू न उपं गन्तन (2)

¹² यूयं हि ष्ठा सुंदानवो रुद्रां ऋभुक्षणो दमें (1), उत् प्रचेतसो मदें (2)

8.7.13:

O Maruts, from the Heaven, send us the riches (1,3), dripping with rapture, wide and supporting all things (2). [purukshum: wide, (7.5.9); housing a multitude of riches, (1.68.5);]

8.7.14:

When you, shining, discern your way in the journey (2), to the higher regions of hills (1), you become joyful by the Soma-delights poured forth (2). [achidhvam: see (8.7.2);

Line 2 is a part of (8.7.2);

Lines 1-3: Your journey in the hills releases the Soma which makes you joyful;]

8.7.15:

With their inviolable thinkings (2), men ask for this bliss, of the great type (you have) (1). [sumnam: bliss, (8.19.4), (8.75.16); etāvat: so much, (5.79.10)]

8.7.16:

They hammer the heaven and earth with the rains (2), as if to make them move (1).

Thus they milk the inexhaustible fountain (3).

[The rains falling down and going back to the heavens create the impression of an inexhaustible fountain;

dhamanti: to hammer as in smelter, (4.2.17)]

¹³ आ नों र्यिं (1), मंदुच्युतं पुरुक्षुं विश्वधायसम् (2), इयर्ता मरुतो दिवः (3)

¹⁴ अधीव यद् गिरीणां (1), यामं शुभ्रा अविध्वम् (2), सुवानै: मन्दध्व इन्दुंभि: (3)

¹⁵ पुतार्वतः चिदेषां सुम्नं भिक्षेतु मर्त्यः (1), अदभ्यस्य मन्मभिः (2)

¹⁶ ये द्रप्सा ई<u>व</u> (1), रोर्दसी धमुन्ति अर्नु वृष्टिभिः (2), उत्सं दुहन्तो अक्षितम् (3)

8.7.17:

Roaring, the sons of Pṛṣḥṇi rise upwards (1,3), with chariots, with winds and with affirmative lauds (2). 17

8.7.18:

You gave your protection to Turvasha and Yadu (1), and the wealth-desiring Kanva (2).

We meditate on you seeking the good felicities (3).

[su: good, (4.2.1)]

8.7.19:

O great givers (1), may these impulsions which are nourishing like light (2), and the thinkings of Kanva-s increase you (in us) (3). [Kānva-s: descendents of the seer Kanva]

8.7.20:

The sacred grass seats have been prepared (2). Where are you rejoicing, O great givers (1)? By which wisdom-word are you worshipped (3)?²⁰

8.7.21:

You took delight in the energies of truth (4), through our affirmative lauds in ancient times (2). You have no reason to stay away (from us) (1). The sacred seat of grass is ready (for you) (3).

¹⁷ उर्दु स्वानेभिः ईरत् (1), उद् रथैः उर्दु वायुभिः उत् स्तोमैः (2), पृश्लिमातरः (3)

¹⁸ येन अव तुर्वश्चं यदुं (1), येन कण्वं धनस्पृतम् (2), राये सु तस्यं धीमहि (3)

¹⁹ इमा र् वः सुदानवो (1), घृतं न पिप्युषीरिषः (2), वर्धान् काण्वस्य मन्मिभः (3)

²⁰ के नूनं सुंदानवो मदेथा (1), वृक्तवर्हिषः (2), ब्रह्मा को वेः सपर्यति (3)

²¹ नहि ष्म (1), यद्धं वः पुरा स्तोमेभिः (2), वृक्तबर्हिषः (3), शर्थां ऋतस्य जिन्वंथ (4)

[jinvasi: to take delight, (8.84.7)]

8.7.22:

They have established the great waters (1).

They have united the heaven and earth (2).

They have established the Sun (3).

They combined (their efforts) (5),
in using the Vajra (to kill Vrtra) limb by limb (4).

[samdadhuḥ: (have) combined, (3.20.3)
parvashah: limb by limb]

8.7.23:

Independently, they cut up Vrtra limb by limb (1,3).

They shattered the mountains (powers of ignorance) (2).

The mighty ones manifested their manly vigour (4).

In the way to cut up (5,2,5):

[vi yayuḥ: to cut up, (5.2.5); arājinaḥ: independently, without a king (S), (occurs once) see also (8.14.10)]

8.7.24:

They helped the battling Trita (1), in (augmenting) his strength and the will power (2). They also helped Indra in the destruction of Vrtra (3). [Trita: see (8.47.13)]

²² समु त्ये मंहतीर्पः (1), सं क्षोणी (2), समु सूर्यम् (3), सं वज्रं पर्वशो (4), दंधुः (5)

²³ वि वृत्रं पर्वेशो येयुः (1), वि पर्वताँ (2), अराजिनीः (3), चक्राणा वृष्णि पौस्यम् (4)

²⁴ अनु त्रितस्य युध्यतः (1), शुष्ममावन् उत क्रतुम् (2), अनु इन्द्रं वृत्रतूर्ये (3)

8.7.25:

The handsome and luminous Maruts (2). with lightnings in their hands (1), reveal their glorious heads with golden helmets (3).25 [abhidyavah: luminous, (3.27.1)]

8.7.26:

When the life-powers from beyond (2), come to the region (randhram) to satisfy the aspiring persons (1,3), they cause fear in them, as those in heaven (4).26

[randhram: the region of prāṇa in human being; middle part (S), (occurs once):

ushanā: aspiring persons (in earth), (10.70.9), yearning, (6.10.6)]

8.7.27:

O Gods, come with your golden-footed steeds (2), to our sacrifice for giving the gifts of bliss (1).27 [dāvane: da + vane: gifts of bliss, (5.39.2)]

8.7.28:

When the car with the spotted antelope (1), and the red deer in the middle carries them (2). then the brilliant (Maruts) move (3). and the waters (rains) are set in motion (4).28 [prashtih: in the middle, (1.39.6); rināti: set in motion, (5.58.6);]

यान्ति शुभ्रा (3), रिणन् अपः (4)

²⁵ विद्युत्-हस्ता (1), अभियंवः शिप्राः (2), शीर्षन् हिरुण्ययीः शुभ्रा व्यंञ्जत श्रिये (3)

²⁶ उज्ञाना (1), यत् पंरावतं उक्ष्णो (2), रन्ध्रमयातन (3), द्यौर्न चेक्रदद् भिया (4) 27 आ नौ मखस्य दावने (1), अश्वै: हिरंण्यपाणिभि: (2), देवांस उर्प गन्तन (3)

²⁸ यदेषां पृषती रथे (1), प्रष्टिः वहंति रोहितः (2),

8.7.29:

The Maruts travel and come down (3), with the Soma pressed out in the subtle heart (1). to our habitations in the uncrooked realm (2).²⁹

[ārjikāt: place where the flow is straight, uncrooked realm, (9.113.2); pastyāsu: habitations, (4.1.1);

sharyanāvatī: inner heart, see the notes in (8.6.39)]

8.7.30:

O Maruts, to the luminous seer calling you in this way (2), when will you come with your joy-bestowing riches (1,3), to him who is soliciting (riches) (4)?

8.7.31:

O Maruts, lovers of praises (2), when was it that you really did not help Indra (1,3)? Who can observe your friendship with Indra (4). ILine 2: (alt.) who else can carry on the friendship with Indra? ohate: to carry, (7.16.11); observes (8.40.11); ajahātana: not help;

(8.96.2) indicates that Indra battled unaided with his weapon smashed the foes. Does it mean that Maruts, his helpers, kept quiet?]

²⁹ सुषोमें शर्युणाविति (1), आर्जीके पुस्त्यावित (2), युयुः निचंक्रया नरः (3)

³⁰ कदा गेच्छाथ (1), मरुत इत्था विप्रं हर्वमानम् (2),

मार्डीकेभिः (3), नार्धमानम् (4)

³¹ कर्ड नूनं (1), कंधप्रियो (2), यदिन्द्रम् अजहातन (3), को वं: सखित्व ओहते (4)

8.7.32:

O Kanva-s, adore Agni and Maruts (2), bearing the Vajra in their hands (1), and armed with golden spears (3).³² [Usually Vajra is in the hands of Indra.]

8.7.33:

I will turn towards the Maruts with wonderful plenitude (3), showerers (of desires), who continue the sacrifice (1). (I turn them to me) for a new and happy journey (or movement) (2). [pra-yajyūn: those who continue the yajna, (3.6.2)]

8.7.34:

The hills, oppressed, think of moving away (1).

The mountains (or clouds) are restrained (2).

[The presence of Maruts creates fear among the hills etc. In Veda, hills are conscious entities.]

8.7.35:

Quickly traversing (1), (the horses) bear them travelling in the midworld (2). They establish the strength in the singer (3). 35
[ākshāne: swift, (10.22.11)]

³² सहो षु णो वर्ष्महस्तैः (1), कण्वांसो अग्निं मुरुद्धिः स्तुषे (2), हिर्रण्यवाशीभिः (3)

³³ ओ षु वृष्णुः प्रयंज्यूना (1), नन्यंसे सुवितायं (2), ववृत्यां चित्रवाजान् (3)

³⁴ गिरयश्चित् नि जिहते पर्शानासो मन्यमानाः (1), पर्वताः चित् नि यैमिरे (2)

³⁵ आक्ष्णयार्वानो (1), वहन्ति अन्तरिक्षेणु पर्ततः (2), धार्तारः स्तु<u>व</u>ते वर्यः (3)

8.7.36:

Agni was born first among the gods (1).

With his rays of light, he is rhythmic like the Sun (2).

The Maruts stand around with their lights (3).36

[chhanda: rhythm,

archișhā: with the rays, (2.8.4)]

8. Ashvins

Rishi: Sadhvamsah Kānvah

- 8.8.1: Moving in the path of gold
- 8.8.2: Car with the radiance of Sun
- 8.8.3: Come to our words of purification
- 8.8.4: Son of Kanva has poured Soma for you
- 8.8.5: May you increase in us
- 8.8.6: Rishis called you for protection
- 8.8.7: Knowers of the Sun-world (svar)
- 8.8.8: Rishi Vatsa, son of the seer Kanva
- 8.8.9: You are creators of bliss for us
- 8.8.10: All knowledge came to you with Sūryā (maiden)
- 8.8.11: Car with thousand forms and seer Vatsa
- 8.8.12: Have given rapture to many
- 8.8.13: Establish in us all achievements
- 8.8.14: Come to us wherever you are
- 8.8.15: Establish an impulsion with thousand forms
- 8.8.16: Energy dripping with light
- 8.8.17: Satisfy our desires
- 8.8.18: Masters of yajna-pilgrimage
- 8.8.19: You create bliss and peace
- 8.8.20: You protected Medhatithi and others
- 8.8.21: Protection for Trasadasyu
- 8.8.22: Be close to us

³⁶ अग्निहिं जानि पूर्व्य: (1), छन्दो न सूरौ अर्चिषा (2), ते भानुभिर्वि तस्थिरे (3)

8. Ashvins

8.8.23: The three hidden wheels of car

Metre: Anuşhtup (8,4)

8.8.1:

O Ashvins, come to us with all your protections (1).

O fulfillers of action, moving in the path of gold (2), drink the sweet Soma-delight (3).

[dasra: fulfillers of action, (1.3.3);

hiranyavartani: treaders on the path of gold, (5.75.2)]

8.8.2:

O Ashvins, enjoyers (2), come in your car with the outer form of Sun (1), seers with golden form and profound consciousness (3).

[gambhīra: profound (2.21.4); sūryatvachā: with the outer form (skin) of Sun, (5.33.7)]

8.8.3:

(O Ashvins), by our words of purification (2). come to us from the world of men or from the midworld (1), O Ashvins, drink the sweet Soma-delight (3), pressed out by the Kanva-s in the sacrifice (4).

[suvṛktibhiḥ: words of purification, (6.15.4), by complete purification, (3.3.9);

kaṇvānām: those endowed with intelligence (KS); those of the clan of the seer Kaṇva; Kaṇva or Kaṇva clan or Kaṇva-s occurs in at least 30 mantra-s of this maṇḍala 8.]

¹ आ नो विश्वाभिः ऊतिभिः अश्विना गच्छतं युवम् (1), दस्रा हिरंण्यवर्तनी (2), पिबंतं सोम्यं मर्थु (3)

² आ नूनं यातमिश्वना रथेंन सूर्यत्वचा (1), भुजी (2), हिर्रण्यपेशसा कवी गम्भीरचेतसा (3)

³ आ यातुं नहुंषुः परि आन्तरिक्षात् (1), सुवृक्तिभिः (2), पिर्वायो अश्विना मधु (3), कण्वानां सर्वने सुतम् (4)

8.8.4:

Come to us from the heaven or the midworld (1), you (Ashvins) who love (the world) below (2). To you here the son of Kanva has poured (3), the sweet Soma (4).

human word that seeks the truth, (1.10.3)

8.8.5:

O Ashvins, come to us for the drink of Soma (1,3), you who respond with the word of truth (2).
O seers, O leaders, by our thinkings (5), and the perfectly offered laud, may you increase (in us) (4).

[svāhā: that which is offered wholeheartedly; dhītibhiḥ: thinkings; upashrutim: the divine answering with its word of truth to the

8.8.6:

In ancient times, when the Rishis called you for protection (1), you came (to them), O leaders (2).

O Ashvins, may you come to this perfect laud of mine (3).

⁴ आ नो यातं दिवः परि आन्तरिक्षात् (1), अधप्रिया (2), पुत्रः कण्वस्य वामिह सुषावे (3), सोम्यं मधुं (4)

⁵ आ नौ यातुम् (1), उपश्रुति (2), अश्विना सोमेपीतये (3), स्वाहा स्तोमेस्य वर्धना (4), प्र क्वी धीतिभिः नरा (5)

⁶ यत् चित् हि वां पुर ऋषयो जुहूरे अवसे (1), नरा आ योतम् (2), अश्विना गेत्मुपेमां सुष्टुतिं ममे (3)

8.8.7:

O knowers of the Sun-world, come to us (2), from the luminous kingdom above or from the heaven (1). O gods who hear our calls, come to our affirming lauds (5), (come) to us by our thoughts (3); (come to us) by the consciousness of the seer Vatsa (4). [vatsa: seer, (8.11.7); rochanāt: luminous kingdom, (3.12.9)]

8.8.8:

Who other than us adore Ashvins with affirmative lauds (1)? The ṛṣhi Vatsa, son of the seer Kaṇva (2), increases the Ashvins with the words (3).

8.8.9:

O Ashvins, the luminous seer invokes you here (1), with the affirmative hymns (stoma) (2).

You are faultless, utter killers of Vrtra (3).

May you become the creators of bliss for us (4).

[ariprā: faultless, (10.71.1), (7.90.4)

mayobhuva: those who create the bliss, (5.5.8)]

⁷ दिवश्चिंद् रोचनात् अधि (1), आ नौ गन्तं स्वर्विदा (2), धीभिः (3), वंत्सप्रचेतसा (4), स्तोमेभिः हवनश्रुता (5)

[ै] किमुन्ये परि आंसते अस्मत् स्तोमेंभिः अश्विनां (1), पुत्रः कण्वंस्य वामृषिः (2), गीभिः वृत्सो अवीवृधत् (3)

⁹ आ वां विष्रं इहावसे अहृत् (1), स्तोमेंभिः अश्विना (2), अरिष्ठा वृत्रहन्तमा (3), ता नौ भूतं मयोभुवां (4)

8.8.10:

You are rich in plenitude (2).
When the maiden (Sūryā) mounted your chariot (1), then all the knowledge came to you, O Ashvins (3).

[vājinīvasū: rich in plenitude, (1.2.5);
dhītāni: knowledge won by thought, (8.40.3)]

8.8.11:

O Ashvins, come in your car with its thousand forms (1). The seer Vatsa, full of seer-wisdoms (2,4), uttered sweet words to you (3).

[nirnik: form, (5.62.4);

kāvyah: seer-wisdoms, (10.21.5)]

8.8.12:

Ashvins give rapture to many, have many types of riches (1). (They give) the felicities beyond the mind (2).

O Ashvins, carriers, we utter the *stoma*-hymn to you (3). Line 2 is in (1.46.2);

manotarā: beyond the mind, (1.46.2)]

¹⁰ आ यद् वां योषंणा रथुम् अतिष्ठद् (1), वाजिनीवसू (2), विश्वांनि अश्विना युवं प्र धीतानि अंगच्छतम् (3)

¹¹ अर्तः सहस्रिनिर्णिजा रथेना यातमिश्वना (1), बृत्सो (2), वां मधुमद् वचो अशंसीत् (3), काव्यः कविः (4)

¹² पुरुमुन्द्रा पुंरूवसूं (1), मनोतरां रयीणाम् (2), स्तोमं मे अश्विनौ इमम् अभि वहीं अनूषाताम् (3)

8.8.13:

Establish in us all the achievements (1), without any hesitation, (O Ashvins) (2). Make us follow the order of truth (3). Subject us not to revilers (4).

[Line 4 is part of (7.94.3); line 3: see (8.12.10) ahrayā: without hesitation, (8.60.16)]

8.8.14:

O Ashvins, come to us in your car of thousand forms (2), whether you are in the realm beyond or in the midregion (1).

8.8.15:

O Ashvins, ṛṣhi Vatsa has increased you with hymns (1). Establish in him an impulsion with thousand forms (2), dripping with light (3).

[rṣhi: one to whom at least one rk mantra was revealed by hearing; seer; a sage such as Vyāsa is not necessarily a riṣhi.
nih-nijam: shape, form, (8.19.23)]

8.8.16:

O Ashvins, bring us the energy dripping with light (1), to one who praises you for getting bliss and riches (2), O great givers (3). 16

¹³ आ नो विश्वांनि अश्विना धृत्तं राधांसि (1), अहंया (2), कृतं नं ऋत्वियांवतो (3), मा नौ रीरधतं निदे (4)

¹⁴ यन्नांसत्या परावति यद् वा स्थो अध्यम्बरे (1), अतः सहस्रनिर्णिजा रथेना यातमश्विना (2)

¹⁵ यो वां नासत्याै ऋषिः गीभिः वृत्सो अवीवृधत् (1), तस्मै सहस्र-निर्णिजम् इषं धत्तं (2), पृतश्रुतम् (3)

प्रास्मा ऊर्जं घृत्श्रुत्मिश्चना यच्छेतं युवम् (1), यो वां सुम्रायं तुष्टवंद् वस्याद् (2), दानुनस्पती (3)

8.8.17:

O much enjoyers, devourers of foes (2.4), may you come to this stoma-laud of ours (1,3). Make us glorious, O leaders (5). May you give these things desired by us (6). [rishād-asaḥ: devourers of those who harm, (1.2.7), (epithet for Varuna)]

8.8.18:

He to whom the sacrifices are dear (2), calls you for all protections (1,3).

O Ashvins, you are the masters of the pilgrimage-sacrifice (4). (You hear those) who call you to the journey (5).

[yāma-hūtiṣhu: those who call to the journey, (5.61.15)]

8.8.19:

O Ashvins, you create bliss, you create peace (2). May you, who have the Light come to Vatsa (1,3), who increases you with thinkings and words of praise (4).

8.8.20:

O leaders, protect us with those protections (3), by which you protected Medhātithi, Kanva and Vasha (1), and protected Dashavraja and Gosharya (2).²⁰

¹⁷ आ नों गन्तं (1), रिशादस (2), इमं स्तोमं (3), पुरुभुजा (4), कृतं नं: सुश्रियों नरा (5), इमा दांतम्भिष्टंये (6)

¹⁸ आ वां विश्वाभिः जितिभिः (1), प्रियमेधा (2), अहूषत (3), राजन्तौ अध्वराणाम् अश्विना (4), यामं-हतिषु (5)

¹⁹ आ नौ गन्तं (1), मयोभुवा अश्विना शंभुवा युवम् (2), यो वा विपन्यू (3), धीतिभिः गीभिः वृत्सो अवीवृधत् (4)

²⁰ याभिः कण्वं मेधातिथिं याभिः वशुं (1), दर्शत्रजम् याभिः गोर्श्यम् आर्वतुं (2), ताभिः नो अवतं नरा (3)

8.8.21:

When wealth was acquired (2).
you protected Trasadasyu, O leaders (1).
Protect us in our winning the plenitude in the same way (3).²¹

8.8.22:

The affirmative lauds, words of purification (1), and the hymns of praise increase you in us, O Ashvins (2). You are protectors of many and the utter killers of Vrtra (3). May you be close to us who have many desires (4). ²²
[suvrktibhih: words of purification, (6.15.4)]

8.8.23:

The three wheels (of the chariot) which were hidden (1,3), have become manifest, O Ashvins (2).

O seers, by the paths of truth (4), come in front to the presence of living beings (5).

23

9. Ashvins and Usha

Rişhi: Shashakarnah Kānvah

- 8.9.1: Drive away non-givers
- 8.9.2: Establish strength in us
- 8.9.3: Teach Kanva-s about all around works
- 8.9.4: The Soma awakes to knowledge
- 8.9.5: Doers of many works
- 8.9.6: You are nourishers and healers

²¹ याभिः नरा त्रुसर्दस्युम् आर्वतुं (1), कृत्व्ये धर्ने (2), ताभिः षु अस्माँ अश्विना प्रार्वतुं वार्जसातये (3)

²² प्र वां स्तोमां: सुवृक्तयो (1), गिरौ वर्धन्ति अश्विना (2), पुरुत्रा वृत्रहन्तमा (3), ता नौ भूतं पुरुस्पृहां (4)

²³ त्रीणि पुदानि (1), अश्विनोः आविः सान्ति (2), गुहां पुरः (3), कवी ऋतस्य पत्मंभिः (4), अर्वाक् जीवेभ्यः परि (5)

8.9.7: Rişhi awakes to knowledge by stoma

8.9.8: You are luminous

8.9.9: We bring you here by the hymns

8.9.10: Kakshivan, Vyashva and the son of Vena

8.9.11: Guardians of our bodies and dwellings

8.9.12: You ride with Indra in the same car

8.9.13: I invoke you for getting plenitude

8.9.14: Turvasha and Yadu have made offerings

8.9.15: You helped Vimada with healing powers Usha: (16-18)

8.9.16: O Usha, notice my thoughts

8.9.17: O Usha, awake men for inspired knowledge

8.9.18: You shine with the Sun

8.9.19: Protect us on hearing our hymns

8.9.20: Conscious thinkers

8.9.21: Become blissful with hearing the hymns

Metre: 1,4,6,14-15, Brhatī; 2-3,20-21, Gāyatrī; 5, Kakup;

8.9.1:

O Ashvins, you certainly come for the protection of Vatsa (1). Grant him a wide dwelling which cannot be rendered (2). Drive away the non-givers (3).

8.9.2:

Whatever strength exists in the midworld or heaven (1), or among the five classes of beings (2), establish that in us O Ashvins (3).

[nrmnam: strength, (5.19.2), might, (1.67.2)]

¹ आ नूनमिश्वना युवं वृत्सस्यं गन्तमवंसे (1), प्रास्मैं यच्छतम् अवृकं पृथु छुर्दिः (2), युंयुतं या अरातयः (3)

² यत् अन्तरिक्षे यद् दिवि (1), यत् पश्च मानुषाँ अनु नृम्णं (2), तद् धत्तम् अश्विना (3)

8.9.3:

The all-around works done by the illumined seers (1), may you teach them to the Kanva-s, O Ashvins (2). [parimāmrushuḥ: all around (works); mamrushuḥ: touched, (1.140.5); damsāmsi: works, (5.73.2)]

8.9.4:

This burning clarity is poured to you (2,4), along with the *stoma*-laud, O Ashvins (1,3).

O you rich in plenitude, this Soma-delight is sweet (2).

(The Soma) awakes to the knowledge (of killing) Vrtra (3).

[chiketa: awakes to knowledge, (2,4.6);
gharmam: burning clarity, (5.73.6)]

8.9.5:

O Ashvins, doers of many works (3), protect me with that healing power (5), which you have made and placed in waters (1,4), in the trees and the growths of earth (2). [vanaspati: tree, (10.110.10), (8.23.25) oṣhadhīṣhu: growths of earth, (3.5.8), herbs, (5.8.7)]

³ ये वां दंसांसि अश्विना विप्रांसः परिमामृशुः (1), एवेत् काण्वस्यं बोधतम् (2)

⁴ अयं बां (1), घुर्मी (2), अश्विना स्तोमेन (3), परि षिच्यते (4), अयं सोमो मधुमान् वाजिनीवस् (5), येनं वृत्रं चिकेतथः (6)

⁵ यद्प्सु (1), यद् वन्स्पत्ौ यदोषंधीषु (2), पुरुदंससा (3), कृतम् (4), तेनं मा अविष्टम् अश्विना (5)

8.9.6:

O Nāsatya-s, you are nourisheres (1); you are healers, O gods (2). This worshipper of yours does not find you by thoughts only (3). You go to him who gives offerings (oblations) (4).

8.9.7:

O Ashvins, certainly the rshi (1), awakes to the knowledge by the beautiful stoma-lauds (2). He firmly offers the sweet Soma-delight (3,5), in the blaze of the Atharvan fire (4,6). [gharma: in the blaze, (10.80.3);]

8.9.8:

O Ashvins, ascend the swift chariot now itself (1). These stoma-lauds bring here to us, yourselves (2,4), who (are luminous) like heaven (or Sun) (3).

[ā chuchyuvīmahi: bring, (S) (occurs once);]

8.9.9:

O Nasatyas, let us know (3), that we may bring you here by the hymns of praise (ukthaiḥ) (1), and by the voices of the son of Kaṇva, O Ashvins (2). [vāṇībhiḥ: voices, bodhatam: to know:]

⁶ यन्नोसत्या भुरण्यथो (1), यद् वां देव भिष्ज्यर्थः (2), अयं वां वृत्सो मृतिभिः न विन्धते (3), हुविष्मन्तुं हि गच्छंथः (4)

⁷ आ नूनम् अश्विनोः ऋषिः (1), स्तोमं चिकेत वामयां (2), आ सोमं मधुमत्तमं (3), धुमं (4), सिश्चात् (5), अर्थर्वणि (6)

⁸ आ नूनं र्घुवर्तिनिं रथं तिष्ठाथो अश्विना (1), आ वां स्तोमां इमे मम् (2), नभो न (3), चुंच्यवीरत (4)

[°] यद्य वां नासत्या उक्थैः आंचुच्युवीमहिं (1), यद् वा वाणीभिः अश्विनेवेत् (2), काण्वस्यं बोधतम् (3)

8.9.10:

O Ashvins, become conscious (of my prayers) (5), just as you did (the call of) Kakṣhīvān (1), and that done by ṛṣhi Vyashva (2), or the call done by the son of Vena in his accomplishments (4). [sādhanam: accomplishments, (3.27.2), effective means, (3.3.3); The help given to Kakṣhīvān is in (1.112.11).]

8.9.11:

(O Ashvins), come (to us) as the guardians of our dwellings (1), become our supreme protectors (2), the protectors of the worlds and of our bodies (3).

Come to our house for the protection of our successors (4,6), and their extensions (or sons and grandsons) (5).

8.9.12:

(3.20.1)

O Ashvins, you may be riding with Indra in the same car (1). You may be in the same dwelling with Vāyu (2). You may be of one mind with Āditya-s and Rbhu-s (3). You may be standing in the tracks (made by) Viṣhṇu (4). (Come to us wherever you are). ¹²
[sajoṣhasaḥ: of one mind, (8.23.18); taking a common pleasure,

¹⁰ यद् वां कुक्षीवाँ (1), उत यद् व्यंश्व ऋषिः (2), यद् वां दीर्घतंमा जुहार्व (3), पृथी यद् वां वैन्यः सार्दनेषु (4), एव इदतो अश्विना चेतयेथाम् (5)

¹¹ यातं छर्दिष्पा (1), उत नः पर्स्पा भूतं (2), जंगृत्पा उत नः तनूपा (3), वर्तिः तोकाय (4), तनयाय (5), यातम् (6)

¹² यदिन्द्रेंण सुरथं याथो अश्विना (1), यद् वा वायुना भवेथः समीकसा (2), यदादित्येभिर्ऋभुभिः सुजोषसा (3), यद् वा विष्णोविक्रमणेषु तिष्ठेथः (4)

8.9.13:

I invoke you today for the winning of plenitude (1), (invoke) for victory in the battles (2).

O Ashvins, your force is superb in its protection (3).

[turvane: victorious, (1.56.3)]

8.9.14:

O Ashvins, these offerings have been placed for you (1). These Soma-offerings have been offered by Turvasha and Yadu (2). These (are offered) to you by Kanva-s (3).

8.9.15:

O conscious thinkers, Nāsatya-s (1,4), you helped Vimada with the healing powers (3), which were in far-off places or nearby (2). Bring the same to the house of Vatsa (5). 15

8.9.16:

I become awake with luminous words of praise to Ashvins (1). O divine goddess Ushas, notice my thoughts (3), and scatter the ignorance (2). Shine the gifts (of knowledge) on mortals (4). [pra abhutsi u: (1) become awake]

¹³ यत् अद्य अश्विनौ अहं हुवेय् वार्जसातये (1), यत् पृत्सु तुर्वणे (2), सहः तत् श्रेष्ठम् अश्विनोः अर्वः (3)

¹⁴ आ नूनं यातम् अश्विनेमा ह्व्यानि वां हिता (1), इमे सोमासो अधि तुर्वशे यदौ (2), इमे कण्वेषु वाम् अर्थ (3)

¹⁵ यत् नांसत्या (1), पराके अवांके अस्ति (2), भेषुजम् तेन नूनं विमुदाय (3), प्रचेतसा (4), छुर्दिः वृत्साय यच्छतम् (5)

¹⁶ अर्भुत्सि उ प्र देव्या साकं वाचाहम् अश्विनौः (1), व्यावः (2), देव्या मतिं (3), वि रातिं मत्यैभ्यः (4)

8.9.17:

O Uṣḥā, awake the Ashvins (1);
O goddess of true words, vast, awake them (2).
Awake the invokers of the sacrifices successively (3).
Awake them for the rapture and vast inspired knowledge (4).

[pra bodhaya: awaken, (1.12.4); to awake, (5.14.1);
pra (in lines 2,3,4): awaken]

8.9.18:

O Uṣha, when you move with your lustre (or light) (1), you shine together with the Sun (2).

The chariot of the Ashvins comes to the house (3), protected by gods (4).

[pāyavah: guardian powers, (4.4.12)]

8.9.19:

The source of Soma yields the Soma-delight (1), just as cows give milk from their udder (2).

Protect us on hearing the words of hymns (3), sung by the seekers of the gods, O Ashvins (4).

[āpītāsaḥ: that which can be drunk; Soma-delight; amshoḥ: the source of Soma, effort, (4.1.19); devayantaḥ: seekers of gods, (4.11.5), pra: to protect us;]

¹⁷ प्र बोधय उषो अश्विना (1), प्र देवि स्नृते महि (2), प्र यंज्ञहोतः आनुषक् (3), प्र मदाय श्रवो बृहत् (4) 18 यदुंषो यासि भानुना (1), सं सूर्येण रोचसे (2), आ हायमश्विनो रथो वृतिः याति (3), नृपाय्यम् (4) 19 यत् आपीतासो अंशवो (1), गावो न दुह ऊर्धभिः (2), यद् वा वाणीः अनूषत (3), प्र देवयन्तो अश्विना (4)

8.9.20:

O conscious thinkers (4), protect us in our getting the illuminations and the strength (1). Protect us in our getting discrimination (3), and getting the happiness amidst strong persons (2). and [nṛṣahyāya (pada-pāṭha): (presence) of strong persons, (1.100.5), (1.33.14)]

8.9.21:

You may be seated in the source of the Father (2), with your thoughts, O Ashvins (1); or become blissful with the recitation of the hymns (3). (In either case, come to us).²¹

[pituḥ: father, (1.140.3); Puruṣha in the sense of higher spiritual being (SA)]

10. Ashvins

Rişhi: Pragāthah Kānvah

- 8.10.1: Come here (from) wherever you are now
- 8.10.2: You make the son of Kanva aware
- 8.10.3: Perfect workers and our friends
- 8.10.4: In the yajna, the seers are amidst the ignorant
- 8.10.5: Turvasha, Yadu, Anu and Drhyu
- 8.10.6: You make the car stand above by self-law

Metre: 1,5, Brhatī; 2, Madhyejyotiḥ; 3, Anuṣḥṭup (Shanku-matī);

²⁰ प्र खुम्नाय प्र शर्वसे (1), प्र नृषाह्याय शर्मणे (2), प्र दक्षाय (3), प्रचेतसा (4)

²¹ यत्नूनं धीभिः अश्विना (1), पितुः योनां निषीदंथः (2), यद् वां सुम्नेभिः उक्थ्या (3)

8.10.1:

O Ashvins, come here from wherever you are (4), whether in spacious houses or worlds (1), or in the shining heaven (2), or in the house built above in the midworld (or ocean) (3). [sadmāni: homes, worlds, (10.1.1)]

8.10.2:

Make the son of Kanva to be aware of (2).
your sprinkling with delight the yajna for Manu (1),
I call the All-gods, Brhaspati (3),
Indra and Vishnu, and Ashvins with their swift steeds (4).

[bodhata: to be aware, (8.38.1)

mimikshe: to pour, (2.3.11);
mimikshatam: to sprinkle, to make it drip with delight, (8.61.18)]

8.10.3:

I invoke the well-known Ashvins (1), the perfect workers to accept the offerings (2). Among the gods, we pray for their alliance (4), based on our strong friendship (3).³
[āpyam: alliance, (7.15.1); grbhe: to accept; sudamsasā: perfect workers; tya: well-known]

¹ यत् स्थो दीर्घप्रंसग्निनि (1), यद् बादो रौचने दिवः (2), यद् वां समुद्रे अध्याकृते गृहे (3), अत् आ यातमिश्वना (4)

² यद् वा युज्ञं मनेवे संमिमिक्षथुं: (1), एवेत् काण्वस्यं बोधतम् (2), बृहुस्पतिं विश्वान् देवाँ अहं हुव् (3), इन्द्राविष्णूं अश्विनौ आशुहेषंसा (4)

³ त्या नु अश्विनां हुवे (1), सुदंसंसा गृभे कृता (2), ययोः अस्ति प्र णेः सुख्यं (3), देवेषु अधि आप्यंम् (4)

8.10.4:

In this yajna, these illumined seers are amidst the ignorant (1); (they) the conscious thinkers, in the pilgrimage-yajna (2). (They) drink the sweet Soma-delight by their own self-law (3).

8.10.5:

O Ashvins, rich in plenitude (1,3), whether you abide in the west or east (2), whether you are with Drhyu-s, Anu, Turvasha or Yadu (4), I invoke you and therefore you come to me (5).⁵

[Line 3: all four appear in (1.108.8);

dṛhyu: ill-wisher;

anu-s: those united with life-force prana; ana stands for prana.

Turvasha: name of Rishi; one who desires godliness and fights the enemies of gods, (1.47.7), see (8.4.19) also. Turvasha is regarded as hostile in some places.

yadau: Turvasha and Yadu; occurs in (8.9.14, 8.45.27); also in (8.4.7); yadu: non-injurers (1.54.6);]

8.10.6:

O enjoyers of the many, whether you traverse the midworld (1), or move in the earth and heaven (2), or make your chariot stand above by the self-law (3), come here, O Ashvins (4).

यद् वां स्वधाभिः अधितिष्ठंथो रथम् (3), अत आ यातमिश्वना (4)

⁴ ययोरिध प्र यज्ञा अंसूरे सन्ति सूर्यः (1), ता यज्ञस्याध्वरस्य प्रचेतसा (2), स्वधाभिः या पिबेतः सोम्यं मधुं (3) 5 यद्य अश्विनौ (1), अपाग् यत् प्राक् स्थो (2), बांजिनीवसू (3), यद् द्रुह्मवि अनंवि तुर्वशे यदौं (4), हुवे वामथ मा गंतम् (5) 6 यदन्तरिक्षे पत्रथः पुरुभुजा (1), यद् वेमे रोदंसी अनुं (2),

11. Agni

Rișhi: Vatsah Kānvah

[This is the first sukta to Agni in this Mandala. The next one is sukta 19. Page xvii has a brief note on him.]

8.11.1: You are the divine in mortals

8.11.2: Charioteer of the pilgrim-sacrifice

8.11.3: Remove the enemies away from us

8.11.4: Knower of all things born

8.11.5: We meditate on your many names

8.11.6: We call Agni with words

8.11.7: Vatsa compels you by his word

8.11.8: You are the equal lord of all peoples

8.11.9: We seek the plenitude in (symbolic) battles

8.11.10: Gladden your own body

Metre: 1, Pratișhțhā; 2, Vardhamānā; 3-9, Gāyatrī; 10, Trișhțup;

8.11.1:

You are the guardian of the law of all workings (1). O Agni, you are the divine in mortals (2); you are one to be prayed in the sacrifices (3).

8.11.2:

You are the one to be expressed (1), in the findings of knowledge O forceful one (2).

O Agni, you are the charioteer of the pilgrim-sacrifices (3).

8.11.3:

O knower of all things born (2), may you remove away from us the enemies (1), and also the undivine and hostile forces, O Agni (3).

¹ त्वमंग्ने ब्रतुपा असि (1), देव आ मर्त्येष्वा (2), त्वं युज्ञेषु ईड्यं: (3)

² त्वमंसि प्रशस्यों (1), विदर्थेषु सहन्त्य (2), अग्ने रुधीरंध्वराणाम् (3)

³ स त्वमस्मत् अपु द्विषो युयोधि (1), जातवेदः (2), अदैवीः अग्रे अरातीः (3)

8.11.4:

Even when it is near (1), surely you come not to the sacrifice of our mortal foe (2,3), O knower of all things born (4).⁴

8.11.5:

We illumined mortals, meditate (2), on the many names of you, the immortal (1), the knower of all things born (3).⁵

8.11.6:

We call Agni with our words (3).

Illumined, we call the illumined for our guard (1).

We, mortals call the god for our protection (2).

8.11.7:

Vatsa compels your mind (1), even from the supreme world of your session (2), by his Word that longs for thee, O Agni (3).

8.11.8:

You are the equal lord of all peoples in many lands (1); we call to you in the battles (2).

[The affinity of the seer for the peoples of other lands is to be noted. There is no question of 'our god' and 'their god'. Agni is the equal lord of all.

purutrā: in many lands, (7.1.9), (8.43.21)]

⁴ अन्ति चित् सन्तुं (1), अहं युज्ञं मर्तस्य रिपोः (2), नोपं वेषि (3), जातवेदः (4)

⁵ मर्ता अर्मर्त्यस्य ते भूरि नामं (1), मनामहे विप्रांसो (2), जातर्वेदसः (3)

⁶ विष्रुं विष्रासो अवसे (1), देवं मर्तास ऊतये (2), अुग्निं गुीर्भिः हंवामहे (3)

⁷ आ ते वृत्सो मनो यमत् (1), पर्माचित् सुधस्थात् (2), अग्ने त्वांकामया गिरा (3)

[ै] पुरुत्रा हि सहङ्ङसि विशो विश्वा अर्नु प्रभुः (1), समत्सु त्वा हवामहे (2)

8.11.9:

We call to Agni to guard us in our (symbolic) battles (1,3), we who seek the plenitudes (2); richly manifold is his achievement in the plenitudes (4).

8.11.10:

In olden days, you were the one to be prayed in the yajna (1). From time eternal you sit as the ever-new summoner (2). O Fire, gladden your own body (in us) (3), and bring happiness to us by the sacrifice (4). [Also in Tai.A. (10.2.1); Mahānārāyaṇa U. (2.6)]

12. Indra

Rishi: Parvatah Kānvah

[In this Sūkta, each subgroup of 3 mantra-s has a common ending structure. For instance, verses 1-3 end up with tam Imahe'.]

- 8.12.1: We seek Indra, the rapturous one
- 8.12.2: We seek Indra, illumining ten seers
- 8.12.3: We seek Indra, the impeller of journey
- 8.12.4: Accept this stoma
- 8.12.5: You nourish us like the ocean
- 8.12.6: He sustains us
- 8.12.7: Increases heaven and earth like sun
- 8.12.8: He increases (in us) in abundance
- 8.12.9: He overcomes foes like a fire
- 8.12.10: The new thought faithful to truth
- 8.12.11: He builds the body

⁹ समत्सु अग्निमवसे (1), वाज्यन्तौ (2), हवामहे (3), वाजेषु चित्रराधसम् (4)

¹⁰ प्रतो हि कमीड्यो अध्वरेषुं (1), सुनाच होता नव्यश्च सित्से (2), स्वां चांग्रे तुन्वं पिप्रयंस्व (3), अस्मभ्यं च सौर्भगुमा यंजस्व (4)

- 8.12.12: He has widened the conquest (of his friend)
- 8.12.13: Words from the mouth of truth
- 8.12.14: Aditi creates stoma for Indra
- 8.12.15: Horses of truth with perfect action
- 8.12.16: Become rapturous with Vishnu
- 8.12.17: Become joyful with our Soma
- 8.12.18: You become joyful with chants
- 8.12.19: We have attained the yajna
- 8.12.20: He is attained by the greatness of offerings
- 8.12.21: All felicities attain to the giver
- 8.12.22: Hymns for getting the perfect force
- 8.12.23: We bow down with surrender
- 8.12.24: Illumines all by his force
- 8.12.25: Luminous horses
- 8.12.26: Killing Vrtra who covered waters
- 8.12.27: The three steps of Vishnu
- 8.12.28: All the worlds labour for you
- 8.12.29: Maruts regulated by you
- 8.12.30: You placed the Sun in the heaven
- 8.12.31: Sage sends you the perfect hymn
- 8.12.32: Beloved and equal companions chant
- 8.12.33: The invoking priest in pilgrim-yajna

Metre: 1-32, Uşhņik; 33, Uşhņik (Shankumatī);

8.12.1:

We seek that Indra, rapturous, drinker of Soma in plenty (1,4), most potent and wakes to knowledge (2).

He kills the devourer (3).

[े] य ईन्द्र सोमुपातमो मर्दः (1), शिवष्ठ चेतित (2), येना हंसि नि अत्रिणुं (3), तमीमहे (4)

8.12.2:

We seek Indra with the unseizable Ray (6,2), who illumines the ten Dashagva seers (1,3), (He is) the godhead of the Sunworld (4), who protects the ocean (of midworld) (5). (dashagvaḥ: a class of ten Añgirasa seers, pilgrims of light; with them Indra found the Sun dwelling in darkness, (3.39.5); vepayanti: illumines (Dashagva-s); vepate: is illumined, (10.11.6) adhrigum: one with unseizable Ray, (8.60.17), (3.21.4)

8.12.3:

We seek that Indra (4), who impels the great waters of the river as if it is a car (1,3). He impels the journey along the path of truth (2). [yātave: one who impels, makes one to move forward, (1.37.10), (8.7.8)]

[The next 3 verses 4-6 end with vavakshitha, 'to sustain'.]

8.12.4:

(Accept) this affirmative laud which is pure like light (1,3), so that we may enter (into happy state), O one with Vajra (2,4). May you sustain us now with your might (5).

[abhishtaye: to enter into the possession of our being, (5.17.5, 5.38.3); vavakshitha: sustain us (2.24.11)]

² येना दर्शग्वम् (1), अधिंगुं (2), वेपयन्तं (3), स्वर्णरम् (4), येनां समुद्रम् आविथा (5), तमीमहे (6)

³ येन सिन्धुं महीर्पो रथाँ इव प्रचोदयः (1), पन्थांमृतस्य यातंवे (2), तमीमहे (3)

⁴ इमं स्तोमम् (1), अभिष्टये (2), घृतं न पूतम् (3), अद्रिव: (4), येना नु सुद्य ओजसा व्वक्षिथ (5)

8.12.5:

O Indra, who has joy in the word (2), take pleasure (in us or this hymn) (1). You nourish us like the ocean (3). You sustain us with all the protections (4).5 [pinvasi: (you) nourish us, (7.5.8)]

8.12.6:

Through friendship, the god has given us (2), (gifts) from the realm beyond (1). He sustains us by spreading the (powers of) heaven like rain (3). [māmahe: mamahe: to give, (5.27.1), (8.1.32)]

8.12.7:

He carries the Rays of intuition (1), as well as the Vajra in his hands (2). He increases the heaven and earth like the Sun (3).

8.12.8:

He, the master of existence, increases (in us) in abundance (1). He kills a thousand mighty evil-foes (2). Then his great Indra-powers increase profusely (in us) (3).8 [aghah: evil, (5.3.7), one who does evil, (7.1.13); mahiṣhā: mighty, (10.45.3)]

⁵ इमं जुषस्व (1), गिर्वण: (2), समुद्र ईव पिन्वते (3), इन्द्र विश्वांभिः ऊतिभिः ववक्षिय (4)

⁶ यो नौ देवः परावर्तः (1), सखित्वनायं मामहे (2), दिवो न वृष्टिं प्रथयन् व्वक्षिय (3)

⁷ वबक्षुः अस्य केतर्व (1), उत बज्रो गर्भस्त्योः (2), यत् सूर्यो न रोदंसी अर्वर्धयत् (3)

⁸ यदि प्रवृद्ध सत्पते (1), सहस्रं महिषाँ अर्घः (2), आदित तं इन्द्रियं महि प्र वावधे (3)

8.12.9:

Indra consumes completely the hurting foes (2).

With the rays of Sun (1),
like fire (burning) forests (3),
he overcomes (foes) and increases greatly (4).

[sāsahi: sasahi: overcomes, (8.19.15), (5.23.1);
oṣh: burn completely, (10.87.12);
oṣhatāt: consume, (4.4.4)]

[The next 3 verses, (10-12), end with mimīta it.]

8.12.10:

The new thoughts faithful to the law of the truth (1,3), approach (Indra) (2).

They are desired by many, they serve (Indra) (4).

They give form to (or build) (the subtle body) (5).

[rtviyam: one who follows the truth or the order of truth, (8.40.11), (10.91.4);

mimītām: to build, (5.51.11), to prepare us with a form, (1.120.8)]

8.12.11:

The seeker of god, a child of yajna (1), successively purifies the will (2).

With the aid of affirmative lauds, he builds (the body) (3,5), for (accepting) the increasings of Indra in him (4).

² इन्द्रः सूर्यंस्य रिश्मिभः (1), नि अर्शसानम् ओषति (2), अग्निर्वनेव (3), सासिहः प्र वावृधे (4) ¹⁰ इयं ते ऋत्वियांवती धीतिः (1), एति (2), नवींयसी (3), सप्यन्ती पुरुप्रिया (4), मिमीत इत् (5) ¹¹ गर्भो यज्ञस्य देव्युः (1), क्रतुं पुनीत आनुषक् (2), स्तोमैः (3), इन्द्रंस्य वावृधे (4), मिमीत इत् (5)

[Lines 3,4,5: The body has to be formed to accept the powers of Indra. An unprepared body may break 'like an unbaked jar', (9.83.1)]

8.12.12:

By the drink of Soma, Indra has widened (or spread) (2), the conquest of his friend (or the god Mitra) (1). He forms the body of the one who presses the Soma (4), like a (sharp) blade in front (3).

[vāshī: blade, (8.19.23);

prāchī: in front, (7.6.4), moving forward, (3.6.1)

See (8.19.23) where Agni is said to carve himself a shape by moving the blade.]

[The next 3 verses, (13-15), end with rtasya yat.]

8.12.13:

The illumined human seers, carriers of the word (1,3), make Indra delightful (2), (wiith their words) from the mouth of truth (*rtam*) (5), which are nourishing like light (4). [ukthavāhāsaḥ: carriers of the utterance, (6.59.10);

pipyuṣhī: nourishing, (8.72.16); rtam: see (8.6.2)]

8.12.14:

(The goddess of infinity) Aditi created a *stoma* for Indra (2), for his self-rulership (1).
(Indra) widely proclaimed the protection of the truth (3).

¹² सुनि: मित्रस्यं (1), पप्रथु इन्द्रः सोमस्य पीतयें (2), प्राची वाशींव (3), सुन्वते मिमीत् इत् (4)

¹³ यं विप्रो <u>ज</u>क्थवाहसो (1), अभिप्रमृन्दुः (2), आयर्वः (3), घृतं न पिप्य (4), आसनि ऋतस्य यत् (5)

उत स्वराजे (1), अदितिः स्तोम्मिन्द्रीय जीजनत् (2),
 पुरुप्रशस्तम्तयं ऋतस्य यत् (3)

[puruprashastam: widely proclaimed, (8.103.12); svarājam: self-ruler, (1.36.7);]

8.12.15:

The carriers of the energies sound high the protections (1), which are the expressions of the truth (2).

O God (come to us) (3), with the horses of truth with their perfect actions (4).

[prashastayah: expressions of the truth, (8.40.9); abhi anūṣhata: sound high, (5.5.4); vivratā: perfect works, (1.63.2), comprehensive actions, (10.49.3)]

[The next 3 verses, (16-18), end with sam-indubhih]

8.12.16:

By the Soma you become rapturous (1,5), along with Viṣḥṇu, O Indra (2). (Become rapturous) with that offered by Trita Āptyā (3), or that offered to Maruts (4). (Become rapturous) by the Soma-delight offered by us (6). [Trita Āptya: see (8.47.13)]

8.12.17:

O mighty Indra, you become rapturous (1,3), with the Soma in the far-off realms above the ocean (2). Become joyful with the Soma-delight pressed out by us (4). [See the note on Soma in (8.1.1)]

¹⁵ अभि बह्नंय ऊतये अन्ष्तृ (1), प्रशंस्तये (2),
न देव (3), वित्रंता हरी ऋतस्य यत् (4)
¹⁶ यत् सोमंम् (1), इन्द्र विष्णंवि (2), यद् वां घ त्रित आप्त्ये (3),
यद् वां मुरुत्सु (4), मन्दंसे (5), सिमन्दुंभिः (6)
¹⁷ यद् वां शक्र (1), प्रावितं समुद्रे अधि (2),
मन्दंसे (3), अस्माकमित् सुते रंणा सिमन्दुंभिः (4)

8.12.18:

O master of existence, you become increased (1,3,5), by accepting the Soma pressed out by the sacrificer (2,4). May you rejoice with the Soma-delight (offered here) (7), just as you'do with the chants (6).

[The next 3 verses, (19-21), end with vyānashuḥ.]

8.12.19:

With your speech, chant about Indra and Indra, god and god (1). We have attained the yajna of Indra (2,4), who is swift and victorious (3).

[turvane: who breaks through opponent, (5.35.3), victorious, swift, (1.56.3) (KS);

ānashuḥ: attained, (5.10.3);

gṛṇīṣhaṇī: chant with your speech;

Line 1: emphasis by repetition such as devam-devam occur elsewhere in RV such as priyam priyam (6.15.6); agnim-agnim in (6.15.6)]

8.12.20:

By the greatness of the offerings, Indra is increased (3), and he is attained (4).

He is the bringer of yajna, among yajnas (1), the drinker of Soma-delight amidst Soma-s (2).²⁰

[hotrābhiḥ: by the greatness of the oblation, (1.36.7), (10.11.5), by the invokers, by the speech, (1.36.7) (KS);

Soma-s: the plural indicates the streams of Soma]

¹⁸ यद् वा असि (1), सुन्वतो (2), वृधो (3), यर्जमानस्य (4), सत्पते (5), उक्थे (6), वा यस्य रण्यंसि समिन्दुंभिः (7)
19 देवंदेवं वो अर्वस इन्द्रंमिन्द्रं गृणीषणि (1), अर्था यज्ञायं (2), तुर्वणे (3), व्यानशः (4)
20 यज्ञेभिः यज्ञवाहसं (1), सोमेभिः सोम्पातमम् (2), होत्राभिः इन्द्रं वावृधः (3), व्यानशः (4)

8.12.21:

Great is his guidance (1), many (or ancient) are his expressions of truth (2). All the felicities attain to the giver (3).²¹

[prashastayah: expressions of the truth, (8.40.9), utterances, (8.19.19);

praņītayaḥ: praṇītayaḥ: guidance, (10.69.1); (praṇītiḥ) pūrvī: many, ancient, manifold;]

[The next 3 verses, (22-24), end with samojase or its variant]

8.12.22:

For the killing of Vṛtra, Indra has been established in front (1). The hymns are addressed to Indra (2), for (getting) the perfect or complete force (3). [ojase: for getting the force, (8.75.10) ojaḥ: might, (8.40.6); strength, (5.1.8);]

8.12.23:

The mighty one, who hears the calls (1,3), we laud thee excellently on all sides along with the great *stoma* (2,5), and with luminous hymns (or mantra-s) (4), for getting the complete force (6). ²³
[mahāntam: mighty, (5.41.13); havanshrutam: one who hears the call, (1.10.10);

abhi praṇonumaḥ: see, (8.6.7);
ojase: for the force, (8.75.10), might, (8.40.5);]

²¹ महीरेस्य प्रणीतयः (1), पूर्वीरुत प्रशंस्तयः (2), विश्वा वसूनि दाशुषे व्यनिशुः (3)

²² इन्द्रं वृत्राय हन्तवे देवासों दिधरे पुरः (1), इन्द्रं वाणीः अनूषता (2), समोजेसे (3)

²³ महान्तं (1), महिना व्यं स्तोमेभिः (2), हवनुश्रुतंम् (3), अकैः (4), अभि प्र णौनुमः (5), समोर्जसे (6)

8.12.24:

From him, the thunderer (2), the heaven, earth and midworld are not separated (1). The mighty one completely illumines (all) by his force (3).²⁴

[amāt: by force, (5.59.2); amāt with different accent marks has the meaning 'world' in (5.53.8);

ojasaḥ: one with might;

titvishe: illumines, (1.102.7);]

[The next 3 verses, (25-27), end with vavakṣhatuḥ.]

8.12.25:

When the gods set you up in front in the battle (1), then your luminous horses carried you (2).²⁵

8.12.26:

O Vajrin, when by your might, you killed (2), Vrtra who had covered the waters (1), then your luminous horses carried you (3).²⁶

8.12.27;

When Vishnu by his might (1), strode three steps (2), then your luminous horses carried you (3).²⁷

²⁴ न यं विविक्तो रोदंसी नान्तरिक्षाणि (1), बुज्रिणम् (2), अमात् इदंस्य तित्विषे समोजंसः (3)

²⁵ यदिन्द्र पृतनाज्ये देवाः त्वां द्धिरे पुरः (1), आदित् तें हर्यता हरीं ववक्षतुः (2)

²⁶ यदा वृत्रं नेदीवृतं (1), शर्वसा विज्ञनविधीः (2), आदित् ते हर्यता हरी ववक्षतुः (3)

²⁷ यदा ते विष्णुरोजसा (1), त्रीणि पदा विचक्रमे (2), आदित ते हर्यता हरी ववश्वतुः (3)

[Line 2 is in (1.22.18), a part of sub-hymn to Vishnu. The three steps are the three worlds. It declares that Vishnu's stride is the cause of the birth of universe, (1.22.17)]

[The next 3 verses, (28-30), end with yemire.]

8.12.28:

When your luminous steeds increase day by day (1), then all the worlds labour for you (2).

[The work of steeds signify the labour in the worlds. Here is the secret of Indra's horses.

yemire: labour, (8.43.18)]

8.12.29:

When Maruts, your people, are regulated by you, O Indra (1), then all the worlds labour for you (2).

[niyemire: regulated]

8.12.30:

When the brilliant Sun with his light (1,3), was placed by you in the heaven (2,4), then all the worlds labour for you (5).

Liyoti: it is used for the Solar light. There are seven kinds of light. See the appendix 6 in 'Rig Veda Samhita: Fourth Mandala', (SAKSI); Indra's placing of Sun in heaven is mentioned in several mantra-s, both in this Mandala and in others;]

²⁸ युदा ते हर्युता हरी वावृधाते दिवेदिवे (1), आदित् ते विश्वा भुवनानि येमिरे (2)

²⁹ यदा ते मारुतीः विशः तुभ्यमिन्द्र नियेमिरे (1), आदित् ते विश्वा भूवनानि येमिरे (2)

³⁰ यदा सूर्यमुमुं (1), दिवि (2), शुक्रं ज्योतिः (3), अर्धारयः (4), आदित् ते विश्वा भुवनानि येमिरे (5)

[The next 3 verses, (31-33), end with prādhvare]

8.12.31:

O Indra, the luminous sage sends forth to you the perfect laud (1). He fills completely the path of the yajna-rite by his thoughts (2,4), just like (filling) the tracks of kinsmen (3).

[padaih: tracks, (1.72.2);

pra pipṛtam: fill completely, (3.26.9);

Just as one offers protection for the track or footsteps of kinsman, the sage offers his thoughts as protection for the path of laud.]

8.12.32:

When the beloved and equal companions chant together (2), in the domain of the navel of yajna (1,3), then (their chant) completely milks the pilgrimage-yajna (4). ³² [The chant milks the yajna to obtain the milk or results. Recall that in (1.4.1) the devotee milks Indra to get the milk of knowledge. samīchīnāsaḥ: equal companions, (9.10.7), (3.29.6); dohasā: milking, (10.11.1)]

8.12.33:

O Indra, grant us the perfect hero-strength (1,3), perfect life-energy and the perfect knowledge (2), just as you (give) the advance knowledge (5), to the invoking priest in the pilgrimage-yajna (4,6). [gavyam: knowledge, (1.140.13);]

^{31 &}lt;u>इ</u>मां तं इन्द्र सुष्टुतिं विप्रं इयर्ति (1), धीतिभिः (2), जामिं पुदेव (3), पिप्रतीं प्राध्वरे (4)

³² यदंस्य धार्मनि (1), प्रिये संमीचीनासो अस्वरन् (2), नाभा यज्ञस्य (3), दोहना प्राध्वरे (4)

³³ सुवीर्यं (1), स्वश्व्यं सुगव्यम् (2), इन्द्र दद्धि नः (3), होतेव (4), पूर्वचित्तये (5), प्राध्वरे (6)

Anuvāka 3: Sūkta-s (13-20)

[The sūkta-s (13-17) are dedicated to Indra, 19 to Agni, 20 to Maruts, 18 to Āditya-s and others. This anuvāka has 173 mantra-s.]

13. Indra

Rişhi: Nāradaḥ Kāṇvaḥ

- 8.13.1: By Soma, Indra purifies the will
- 8.13.2: Reaches the devotee to the goal
- 8.13.3: Become our intimate friend
- 8.13.4: You shine forth from the seat of soul's fullness
- 8.13.5: Felicities with a rich variety
- 8.13.6: The words ascend upwards
- 8.13.7: Bring the felicities to the perfect worker
- 8.13.8: His thoughts are playful words of truth
- 8.13.9: Indra increases those who offer self-surrender
- 8.13.10: His steeds go to the person offering surrender
- 8.13.11: They accomplish your work
- 8.13.12: Establish immortality in the sages
- 8.13.13: I invite you at sunrise and sunset
- 8.13.14: Spread out the web (of truth) as in ancient times
- 8.13.15: You protect Soma wherever you are
- 8.13.16: Our hymn of words increase Indra (in us)
- 8.13.17: His extended protection pervades like branches of tree
- 8.13.18: The three sacrifices
- 8.13.19: The law of working in the order of truth
- 8.13.20: Completely conscious sages
- 8.13.21: You have chosen our friendship
- 8.13.22: When will you establish peace in us?
- 8.13.23: The horses of car are perfectly lauded
- 8.13.24: He becomes two-fold
- 8.13.25: He establishes in us the nourishing impulsions
- 8.13.26: Thoughts yoked by the mind
- 8.13.27: Come here to share in the ecstasy
- 8.13.28: Approach the glory of yajna

8.13.29: Established in the source of yajna

8.13.30: Indra gives form to yajna

8.13.31: Shower the riches

8.13.32: The yajna is abundant

daksham: discernment, (6.16.17)]

8.13.33: Protections with a rich variety

Metre: Uşhnik (8/8/12);

8.13.1:

With (drinking) the pressed Soma-delight (1), Indra purifies the will and the utterance (2). Great indeed is Indra (4), who increases one who knows and has the discernment (3). [vide: knower, (1.127.4);

8.13.2:

He increases in the home of the gods in the supreme place (1). He reaches the devotee to the goal safely (2), (he is) full of perfect inspiration (3), and completely recovers the waters (from the demons) (4).²

8.13.3:

I invoke the mighty Indra (1,3), for the gain of the plenitude and (victory) in battle (2). Become our intimate friend and increase in us the bliss (4). [sumnam: bliss, (8.19.4), (8.75.16)]

¹ इन्द्रं: सुतेषु सोमेषु (1), क्रतुं पुनीत व्कथ्यंम् (2),
विदे वृधस्य दक्षंसो (3), महान् हि षः (4)
² स प्रथमे व्योमनि देवानां सदंने वृधः (1), सुपारः (2),
सुश्रवस्तमः (3), समप्सुजित् (4)
³ तमेह्रे (1), वार्जसातय इन्द्रं भराय (2), शुष्मिणम् (3),
भवां नः सुम्ने अन्तमः सखां वृधे (4)

13. Indra 113

8.13.4:

O Indra, who has joy in the word (1), the gift (of Soma) from the one who pressed it out, flows to you (2). Being rapturous (with the Soma) you shine forth (3,5), from the seat of soul's fullness (4).

[barhishi: on the seat of soul's fullness, (5.26.5); (or the sacred grass seat);

virājasi: you shine out, (10.140.4)]

8.13.5:

O Indra, you certainly give us (1), that which we seek, we the offerers of the Soma-delight (2). O knower of the Sun-world (4), bring us the felicities with a rich variety (3).⁵

8.13.6:

The wide-seeing one who lauds me, (utters) words (1,3), which act as a host (of warriors) overcoming (foes) (2).

Take delight in them (words) (5), which ascend upwards repeatedly as branches of a tree (4).

[shardha: host; stotā: one who lauds, (8.19.26)]

⁴ इयं तं इन्द्र गिर्वणो (1), रातिः क्षरित सुन्वतः (2), मन्दानो (3), अस्य बहिषो (4), वि राजिस (5)

⁵ नूनं तर्दिन्द्र दिख्न नो (1), यत् त्वां सुन्वन्त ईमेहे (2), र्यिं नं: चित्रमा भेरा (3), स्वर्विर्दम् (4)

⁶ स्तोता यत् ते विचेर्षणिः (1), अतिप्रशुर्धयुद् (2), गिर्रः (3), बुया ड्वानुं रोहते (4), जुषन्त यत् (5)

8.13.7:

Hear the call of your adorer (2), as you did enjoy the words (of seer) in ancient times (1). Being rapturous (all the time) (3), bring (the felicities) to one who does perfect work (4).

8.13.8:

The spoken thoughts of him, the lord of heaven (3), are the playful words of truth (1).

They are like waters flowing down a slope (2).8

8.13.9:

Indra is known as the lord (1), and the sole ruler among those who strive (2).

O Indra, you increase those who offer surrender (3), and give protection to those who seek (4);

Become joyful with the Soma being pressed out (5).

8.13.10:

Laud him with the illumined consciousness (1), his horses fully manifest his force (2). They go to the house of the giver (3), who offers prostration of surrender (4).

⁷ प्रत्वेवत् जनया गिर्रः (1), शृणुधी जरितुः हर्वम् (2), मदैमदे (3), ववक्षिथा सुकृत्वेने (4)

⁸ क्रीळंन्ति अस्य सूनृता (1), आपो न प्रवतां यतीः (2), अया धिया य उच्यते पतिर्दिवः (3)

⁹ <u>ज</u>तो पतिर्य <u>उच्यते</u> (1), कृष्टीनामेक इद् वृशी (2), नुमोवृधैः (3), अवस्युभिः (4), सुते रण (5)

¹⁰ स्तुहि श्रुतं विपश्चितं (1), हरी यस्य प्रसिक्षणां (2), गन्तारा दाशुषों गृहं (3), नमस्विनः (4)

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[prasakshina: related word; prasikshat: to fully manifest the force, (4.12.1)]

8.13.11:

O one with the vast thought (2), come to the yajna (5), with your horses with the force of impulsion (1,3), which eat on the streaming honey and are swift (4). They are the accomplishers of your work (6). This yajna will be blissful for you (7).

[pruṣhitapsubhiḥ: see, (8.5.33); tūtujāno: with the force of impulsion, (7.84.5)]

8.13.12:

O Indra, most powerful, lord of existence (1), establish the felicities in those who praise you with words (2). Establish in the sages, the inspired hearing, immortality (3), and the riches of delight (4).

[vasutvanam: riches of delight, (7.81.6)]

8.13.13:

I invoke you when the Sun has arisen (1).

I invoke you in the heaven in the middle of the day (2).

O Indra, taking pleasure in us (3),
come to us with your galloping horses (4).

¹¹ तूतुजानो (1), महेमते (2), अश्वेभिः (3), प्रुष्तिप्सुंभिः (4), आ यांहि युज्ञम् (5), आशुभिः (6), शमित् हि तें (7)
12 इन्द्रं शिवष्ठ सत्पते (1), र्यिं गृणत्सुं धारय (2), श्रवंः सूरिभ्यों अमृतं (3), वसुत्वनम् (4)
13 हवें त्वा सूर् उदिते (1), हवें मध्यंदिने दिवः (2), जुषाण ईन्द्र (3), सप्तिंभिः न आ गहि (4)

8.13.14:

Come swiftly (1), glide to the pressed Soma rich in light (2,4), and become rapturous (3).

Spread out the web (of truth) (5), as was known in ancient times (6).

[tanushva: spread out; gomatah: rich in light, see (8.3.1); tantum: weft (of yajna), (2.3.6)]

8.13.15:

O mighty one, slayer of Vrtra (1,2), whether you are nearby, or far-off in the realm beyond (3), or in the ocean (or midworld) (4), you are the protector of the Soma-food (5).

8.13.16:

May our words of hymn increase Indra in us (1).

The Soma-delight pressed out is offered to Indra (2).

The people bearing the oblation to Indra make him rapturous (3).

8.13.17:

The illumined seers desirous of protection (1), increased Indra with widely-extended protections (2,4), like the branches (of trees) on the earth (3,5). 17

 ¹⁴ आ तू गंहि (1), प्र तु द्रंव (2), मत्स्वां (3), सुतस्य गोमंतः (4), तन्तुं तनुष्व (5), पूर्व्यं यथां विदे (6)
 ¹⁵ यत् शक्र (1), असि परावित यत् अर्वावित (2), वृत्रहन् (3), यद् वां समुद्रे (4), अन्धंसो अविता इदंसि (5)
 ¹⁶ इन्द्रं वर्धन्तु नो गिर् (1), इन्द्रं सुतास इन्दंवः (2),

¹⁶ इन्द्रं वर्धन्तु नो गिर् (1), इन्द्रं सुतास इन्दंबः (2 इन्द्रें ह्विष्मंतीः विशों अराणिषुः (3)

¹⁷ तमिद् विप्रां अवस्यवं: (1), प्रवत्वंतीभि: ऊतिभि: इन्द्रं (2), श्रोणी: (3), अवर्धयन् (4), वृया ईव (5)

[kṣhoṇīḥ: earth, (8.3.10);
pravatvatīḥ: widely extended, (5.54.9)]

8.13.18:

The gods diffuse with consciousness the pilgrim-rite (2), with the three sacrifices (1).

May our words increase him (3), who ever increases (4).

[sadāvṛdhaḥ: who ever increases, (5.36.3) trikadrukeṣhu: the three sacrifices namely, jyoti (light), gauḥ (ray) and āyuḥ (life), (1.32.3) (KS); atnata: diffuse, (5.48.2)]

8.13.19:

The adorer establishes you by utterances (1,3,5), according to the law of working in the order of truth (2,4). You are called pure, purifier and the wonderful (6).

[shuchiḥ: pure, (8.44.21);

rtuthā: in the order of truth, (10.110.10), in season, (2.3.7); anuvratam: according to the law of working, (8.40.8)]

8.13.20:

The completely conscious sages established thinkings (4). The mighty powers of Rudra (Maruts) become awake (2), to this knowledge in their ancient domains (1,3).²⁰

[yahvam: mighty ones, (5.6.4)]

¹⁸ त्रिकंदुकेषु (1), चेतनं देवासौ युज्ञमंत्रत (2), तमिद् वर्धन्तु नो गिरः (3), सदावृधम् (4)

¹⁹ स्तोता यत् ते (1), अनुंब्रत (2), बुक्थानि (3), ऋंतुथा (4), दुधे (5), शुचिः पावृक उच्यते सो अद्भंतः (6)

²⁰ तदिद् (1), रुद्रस्यं चेतित यृह्हं (2), प्रृत्नेषु धार्मसु (3), मनो यत्रा वि तद् दुधुः विचेतसः (4)

8.13.21:

(O Indra), since you have chosen our friendship (1), drink this Soma-food (2), by which we may pass beyond all the hostile powers (3). [āvara: (you) have chosen, (8.19.30)]

8.13.22:

O Indra who has joy in the word (1), when will the one, who praises you, be full of peace (2)? When will you establish in us the Ray-cows (3,5), the life-energies and the felicities (or riches) (4)?²²

8.13.23:

We seek him, the rapturous one who is undecaying (3), who is carried in a car with mighty and luminous horses (2), which are perfectly lauded (1). ²³
[See (8.12.28) for the secret behind the works of horses.]

8.13.24:

We seek the mighty one who is lauded by many (1), along with his ancient protections (2).

May the beloved one be seated on the sacred seat (3).

Then he becomes two-fold (4).

[dvitā: two-fold; become the immortal amidst mortals, (8.71.11)]

²¹ यदिं में सुख्यम् आवरं (1), इमस्यं पाहि अन्धंसः (2), येनु विश्वा अति द्विषो अतारिम (3)

²² कदा तं इन्द्र गिर्वण: (1), स्तोता भेवाति शंतम: (2), कदा नो गव्ये (3), अश्व्ये वसौ (4), दध: (5)

²³ जुत ते सुष्टुंता (1), हरी वृषणा वहतो रथम् (2), अजुर्यस्य मदिन्तमं यमीमहे (3)

²⁴ तमीमहे पुरुष्टुतं यहं (1), प्रताभिक्तिभिः (2), नि बहिषि प्रिये संदत् (3), अर्थ द्विता (4)

8.13.25:

O one who is lauded by many, increase (1), along with the protections which are praised by the Rishis (2). Establish in us the nourishing impulsions (3). Levã: ava (nadanātha), from below (8.40.8):

[avā: ava (padapāṭha), from below, (8.40.8); dhukṣhasva: establish in us, (4.57.2)]

8.13.26:

O Indra, one with Vajra (2), you are the protector of one who praises you (1). By the truth, I send forth the thoughts yoked by the mind (3). [iyarmi: send forth; rtāt: truth-in-movement]

8.13.27:

O Indra with widely extended riches (or felicities) (5), yoke your horses (2,4).

Come here for drinking the Soma and sharing the ecstasy (1,3). Then answer (our longings) (6).²⁷

[abhisvara: to answer, (1.10.4);

asdha-mādyā: sharing in ecstasy, (4.3.4);]

²⁵ वर्धस्वा सु पुरुष्ठुत् (1), ऋषिष्ठुताभिः ऊतिभिः (2), धुक्षस्वं पिप्युषीम् इष्म् अवां च नः (3)

²⁶ इन्द्र त्वम् अंवितेत् असि इत्था स्तुंवतो (1), अंद्रिवः (2), ऋतात् ईयर्मि ते धियं मनोयुजम् (3)

²⁷ इह त्या संधुमार्या (1), युजान: (2), सोर्मपीतये (3), हरी (4), इन्द्र प्रुतत् वंसू (5), अभि स्वरं (6)

8.13.28:

May your (associates), Rudra-s (Maruts) respond to your call (1), and approach the glory of yajna (2).

May the people associated with the Maruts (3), share in the delight (or satisfaction) (4).

[prayah: delight, (8.74.14, 8.19.22)]

8.13.29:

May these (Maruts) who overcome opposers (1), take delight in their abode in heaven (2).

The one who knows is established in the source of yajna (3). [vide: one who knows, (1.127.4) pra-tūrtayaḥ: those who overcome foes, (8.99.5)]

8.13.30:

For long (or distant) vision (1), Indra moves facing the pilgrim-rite (or journey) (2). Seeing uninterruptedly, he gives form to the yajna (3).³⁰ [mimīte: he gives form, see (8.12.10)]

8.13.31:

O Indra, your car is mighty (1), your horses are mighty (2).
You are the lord of abundance (3).
O one of many willings, we call you to shower (riches on us) (4).

²⁸ अभि स्वरन्तु ये तर्व रुद्रासः (1), सक्षत् श्रियम् (2), जुतो मुरुत्वंतीः विशों (3), अभि प्रयः (4) 29 इमा अस्य प्रतूर्तयः (1), पदं जुषन्त यद् दिवि (2), नाभां यज्ञस्य सं देधुः यथां विदे (3) 30 अयं दीर्घाय चक्षसे (1), प्राचि प्रयति अध्वरे (2), मिमीते यज्ञम् आनुषक् विचक्ष्यं (3)

³¹ वृषा अयम् ईन्द्र ते रथे (1), उतो ते वृषंणा हरी (2), वृषा त्वं (3), शतक्रतो वृषा हर्वः (4)

[vrsha: mighty one; lord of abundance; showerer of riches; male; the verse has multiple meanings depending on which meaning of vrsha is used. It is the same in the next verse also.]

8.13.32:

The press-stones are powerful (1).
Your rapture gives abundance (2);
The Soma is mighty and gives abundance (3).
The yajna which you attain is mighty and abundant (4).
The call to you gives abundance (5).

[invasi: attain, (1.18.7)]

8.13.33:

O Vajrin, I invoke you, the mighty one (2), since you are the showerer of riches (1). (You grant) us protections, rich in variety (3). The hymn of praise fronting you pleases you (4). The invocation to you gives abundance (5). 33 [prati: fronting;

vāvantha: to like, to take pleasure (S)]

14. Indra

Rishi: Goshūkti Kāņva or Ashvasūkti Kāņva;

- 8.14.1: O Indra, if I were you
- 8.14.2: I would instruct the thinker about the rays
- 8.14.3: The true words of your praise is a milch-cow
- 8.14.4: No one can stop your gifts
- 8.14.5: Yajna increases Indra
- 8.14.6: Ever increasing Indra

³² वृषा ग्रावा (1), वृषा मदो (2), वृषा सोमौ अयं सुतः (3), वृषा यज्ञो यमिन्वसि (4), वृषा हर्वः (5)

³³ वृषां (1), त्वा वृषणं हुवे विचिन् (2), चित्राभिः ऊतिभिः (3), वावन्थ हि प्रतिष्ठुतिं (4), वृषा हर्वः (5)

8.14.7: Indra goes beyond the shining worlds

8.14.8: Make the hidden Ray-cows go up

8.14.9: Made the heaven firm

8.14.10: Your rapture is manifold

8.14.11: You grow by the stoma and uktha

8.14.12: Yajna with perfect achievements

8.14.13: You killed Namuchi

8.14.14: Hurled down dasyu-s doing magic

8.14.15: Scatter those opposed to Soma-offering

Metre: Gāyatrī (8,3);

8.14.1:

O Indra, if I were the sole lord of riches, as you are (1), then I would make my adorer a keeper of the Ray-cows (2). [Also in Sāma Veda (122; 1834); Atharva Veda (20.27.1); similar idea is in (8.19.25) addressed to Agni.]

8.14.2:

If I were the lord of all Ray-cows (5),
I would instruct the thinker (about the Rays) (1,4),
and lavish (the riches) (2).
O Lord of all-energies (3).
[ditsu: to lavish, (5.39.3)]

8.14.3:

O Indra, to the sacrificer who presses Soma (2), the true words (of your praise) is a milch-cow (1), which yields (4), the Ray-cows and life-energies and nourish him (3).

¹ यदिन्द्राहं यथा त्वम् ईशीय वस्व एक इत् (1), स्तोता मे गोषंखा स्यात् (2)
² शिक्षेयमस्मै (1), दित्सेयं (2), शचीपते (3),
मनीषिणे (4), यदुहं गोपंतिः स्याम् (5)

³ धेनुष्टं इन्द्र सूनृता (1), यर्जमानाय सुन्वते (2), गामश्रं पिप्युषी (3), दुहे (4)

[dhenuh: Ray-cow, milch-cow, (5.10.1)

ashvam: horse; nervous forces in human beings, life energies;

gām: cows; rays of mental knowledge; Ray-cow]

8.14.4:

Whatever plenitude you give to your adorer (4), no opponent, mortal or god exists (1,3), (to stop) your grant of riches (2).

[vartah: opponent, (5.29.14), (1.40.8); magham: plenitude, (3.13.3)]

8.14.5:

Yajna increases Indra (1).

In the same way, it can roll out the earth (2).

Yajna oversees the fashioning of the heaven (3).

[ni avartayat: roll out like a skin, (6.8.3); spread out; chakrāṇaḥ: fashioning, fashioning together, (1.72.1); opasham: baton; one who oversees, (9.71.1)]

8.14.6:

O Indra, who is ever increasing (1), we solicit from you the protections (3). You are the conqueror of all the riches (2).

8.14.7:

With the rapture of Soma (2), he passes beyond the shining midworld (1,3), so that he could kill Vala (the demon) (4).

⁴ न तें वर्ता अस्ति (1), राधंस् (2), इन्द्रं देवो न मर्त्यः (3), यद् दित्संसि स्तुतो मुघम् (4) 5 युज्ञ इन्द्रंमवर्धयुद् (1), यद् भूमिं वि अवर्तयत् (2), चुक्राण औपुशं दिवि (3) 6 वावधानस्यं ते वयं (1), विश्वा धनानि जिग्युषः (2), ऊतिमिन्द्रा वृंणीमहे (3)

⁷ वि अन्तरिक्षम् अतिर्त् (1), मदे सोमेस्य (2), रोचना (3), इन्द्रो यदभिनद् वलम् (4)

[atirat: pass beyond]

8.14.8:

Along with the Āngirasa (seers) (2), he made the Ray-cows go up (1), those which were hidden in the caves (4). Thus they were revealed (to men) (3). He hurled down (the demon) Vala (5).
[satīḥ: being; arvāncham: down; ut-ājat: go up; āviṣhkṛṇvan: to disclose, (5.80.4)]

8.14.9:

Indra made the luminous heaven firm (1), fortified and firmly fixed (2), and it cannot be moved (3).
[sthira: firmly fixed, (1.127.3); dṛmhitāni: made them with strongholds, fortified, (3.39.4); dṛļha: strong, firm, (1.71.2, 5.19.2)]

8.14.10:

The affirming laud quivers in rapture (2), like the waves in water (1).

Your rapture is shining (3).

[ajirāsaḥ: quivering, (1.140.4);]

⁸ उद् गा आंजृत् (1), अङ्गिरोभ्य (2), आविष्कृण्वन् (3), गुह्रां सृतीः (4), अुर्वाश्चं नुनुदे वृत्रम् (5)

[°] इन्द्रेण रोचुना दिवो टुळ्हानि (1), हंहितानि च स्थिराणि (2), न पराणुदै (3)

¹⁰ अपाम् ऊर्मिः (1), मर्दन्तिव स्तोमं इन्द्र अजिरायते (2), वि ते मर्दा अराजिषुः (3)

8.14.11:

O Indra, you grow by the affirmative lauds (1); you grow by the utterances (uktha) (2). You are blissful towards us who praise with hymns (3).

8.14.12:

May the maned steeds carry Indra for the drink of Soma (1), towards the jajna which has perfect achievements (2).

8.14.13:

O Indra, you have struck off the head of Namuchi (2), with the foam of the water (dynamical energies) (1). You have conquered all the confronters (3).

[spṛdhaḥ: confronters, (6.5.6)]

8.14.14:

O Indra, you have hurled down the *dasyu-s* (3), who were gliding upwards by magical devices (1), and ascending to heaven (2). 14

8.14.15:

O Indra, you are a great drinker of Soma (4). (Scatter) in different directions (2), the assembly of those who do not offer Soma (1). You have already destroyed them (3). [vishūchah: tending in different directions, (10.79.7)]

¹¹ त्वं हि स्तौमवर्धन इन्द्र असि (1), उंक्थुवर्धनः (2), स्तोतॄणामुत भंद्रकृत् (3)

¹² इन्द्रमित् केशिना हरी सोमुपेयाय वक्षतः (1), उप युई सुरार्धसम् (2)

¹³ अपां फेनेन् (1), नर्मुचेः शिरं इन्द्र उत् अवर्तयः (2), विश्वा यदर्जयः स्पृधंः (3)

¹⁴ मायाभिः उत्सिसृंप्सत् (1), इन्द्र चाम् आरुरुंक्षतः (2), अव दस्यून् अधूनुधाः (3)

¹⁵ असुन्वामिन्द्र संसदं (1), विषूचीं (2), व्यनाशय: (3), सोमुपा उत्तरो भवेन् (4)

15. Indra

Rişhi: Goşhūkti Kāņva; Ashvasūkti Kāņva;

8.15.1: Illumine with words

8.15.2: His might supports the Sunworld, waters etc.,

8.15.3: Victorious by inspired hearing

8.15.4: You create the wide world

8.15.5: Ayu and Manu

8.15.6: You control the waters

8.15.7: Understanding sharpens your powers

8.15.8: Heaven and earth

8.15.9: Vişhņu, Mitra utter your praise

8.15.10: You bear all the good children

8.15.11: Destroy the Vrtra demons forever

8.15.12: You are invoked in many ways

8.15.13: His great form has entered our abode

Metre: Uşhnik (8/8/12);

8.15.1:

Praise exclusively Indra with hymns (1), who is voiced by many and called by many (2). Illumine powerful Indra all around with words (3). [vivāsate: he illumines, (8.19.24)

abhi: all around, (4.3.1)]

8.15.2:

His vast strength has sustained the heaven and earth (2). He is two-fold in his greatness (1). His might supports the Sunworld, the hills and the swift waters (3).

¹ तम्ब्भि प्र गांयत (1), पुरुहूतं पुरुष्टुतं (2), इन्द्रं गुीभिः तंबिषमा विवासत (3)

² यस्यं द्विबर्हसो (1), बृहत् सहों दाधार् रोदंसी (2). गिरीन् अज्ञान् अपः स्वः वृषत्वना (3)

[ajrān: swift;

dvibarhāh: two-fold in its greatness, (7.8.6), (1.71.6); the greatness in the divine realm and that in human realm.]

8.15.3:

You, voiced by many, shine (1), you, all alone have killed many Vrtra-s (2). Indra is victorious by his inspired hearing (3). He is the one who rules (4).

[yantā: the one who rules, (10.46.1)]

8.15.4:

We hymn by our words your rapture (1), your might and your overcoming of foes in battles (2).

O one with Vajra, (we hymn) your creating the wide world (3), and your resplendent glory (4).

[shriyam: glory, (8.72.13); adrivah: one with Vajra, thunderer; gṛṇīmasi: hymn with words, (8.71.15); harishriyam: (alt.) glory of your steeds; u loka: the wide Sun-world]

8.15.5:

You have made the lights to shine on Ayu and Manu (1).
Being rapturous, you shine (seated) on the sacred seat of vast (2).

[jyotīmshi: lights, (3.10.5)]

³ स राजिस पुरुष्टुतुँ (1), एको वृत्राणि जिघ्नसे (2), इन्द्र जैत्रा श्रवस्यां (3), च यन्तवे (4)

⁴ तं ते मदं गृणीमिस् (1), वृषेणं पृत्सु सांसहिम् (2), च लोककृत्नुम् अंद्रिवो (3), हरिश्रियंम् (4)

⁵ येन ज्योतींषि आयवे मनंबे च विवेदिथ (1), मन्दानो अस्य बर्हिषो वि राजिस (2)

8.15.6:

The chanters laud you repeatedly now (1), as was done in ancient times (2).

Everyday you control the waters (4), who are the spouses of the showerer (Parjanya) (3).

8.15.7:

The understanding sharpens the adorable Vajra (4). It sharpens your well-known Indra-power (1), sharpens your vast strength (2), and your will-power (3).

[dhishaṇā: understanding, (6.11.3);

Vajra: the power of lightning; subtle weapon having the powers of Indra and his strength;]

8.15.8:

O Indra, heaven and earth increase your power of manhood (1), and also your power of inspired hearing (2).

The waters and the powers of (climbing the) mountain (3), also urge you (to greatness) (4).

[hinvire: (they) urged, (8.43.19)

Line 3: climbing mountains from peak to peak is symbolic as in (1.10.2)]

⁶ तद्या चित् त जिस्थनो अनुं ष्टुवन्ति (1), पूर्वथां (2), वृषंपत्नी: (3), अपो जया दिवेदिवे (4)

⁷ त<u>ब</u> त्यत् ईन्द्रियं (1), बृहत् त<u>ब</u> शुष्मीम् (2), जुत क्रतुंम् (3), बज्रं शिशाति धिषणा बरेंण्यम् (4)

⁸ तब यौ: ईन्द्र पौंस्यं पृथिवी वर्धति (1), श्रवं: (2), त्वाम् आप: पर्वतासश्च (3), हिन्विरे (4)

8.15.9:

Vişhņu of the vast abodes, Mitra and Varuņa, utter your praises (1). Your host of Maruts rejoice following you (anu) (2).

8.15.10:

O Indra, you are born as being bounteous (2), even amidst those (gods) who shower (gifts) (1).
You bear in yourself all the good children forever (3).

[satra: ever, (1.71.9);

su-apatyāya: perfect children, perfect successors who can continue to do the good work. apatya is derived from ap to work.]

8.15.11:

O one voiced by many, the sole one (2), destroy the Vrtra demons forever (1,3).

None other than Indra can possess the power for this action (4).

[karaṇam: action, (5.31.7);
invati: to possess, (2.5.2); to journey, (6.5.1); meaning changes by accent marks]

8.15.12:

You are invoked in many ways (2), by the thoughts for protection, O Indra, (1,3). (You are invoked) by our own leaders (or gods) (4), for the winning of the Sun-world (5).

[ै] त्वां विष्णुं: बृहन् क्षयों मित्रो गृंणाति वर्रुणः (1), त्वां शर्थों मदति अनु मार्रुतम् (2)

¹⁰ त्वं वृषा जनानां (1), मंहिष्ठ इन्द्र जिन्नेषे (2), सत्रा विश्वां स्वपत्यानि दिधषे (3)

¹¹ सत्रा त्वं (1), पुरुष्ठुतुँ एकौ (2), वृत्राणि तोशसे (3), नान्य इन्द्रातु कर्रणं भूयं इन्वति (4)

¹² यदिन्द्र मन्मुशः (1), त्वा नाना हर्वत (2), फुतये (3), अस्माकैभिः नृभिः अत्रा (4), स्वर्जय (5)

8.15.13:

All his great form has entered completely our abode (1). (Invoke) Indra, the lord of energies (2,4), for giving us joy and the fruits of victory (3). [aram: completely]

16. Indra

Rishi: Irimbithih Kānvah

- 8.16.1: Praise the all-ruler
- 8.16.2: All utterances gladly go to him
- 8.16.3: I illumine the supreme king
- 8.16.4: He is vast and a passer of barriers
- 8.16.5: He guides the speech
- 8.16.6: The strivers perform actions with his energy
- 8.16.7: Indra is the mantra, he is the rishi
- 8.16.8: He is true and a warrior
- 8.16.9: Chants of Sāman mantra-s
- 8.16.10: He leads riches in front
- 8.16.11: He carries us to our happiness as if by a ship
- 8.16.12: Appropriate paths (for inner journey)

Metre: Gāyatrī

8.16.1:

The strivers praise profusely the all-ruler Indra (1), with new hymns (words) (2).

He is the leader, the overcomer of the foes and bounteous (3).

[prastotā: praise profusely;

charshaninām: strivers, persons who do various types of work;]

¹³ अरं क्षयाय नो महे विश्वां रूपाणि आंविशन् (1), इन्द्रं (2), जैत्राय हर्षया (3), शचीपतिम् (4)

¹ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता (1), नव्यं गीर्भिः (2), नरं नृषाहुं मंहिष्ठम् (3)

8.16.2:

All the utterances, take pleasure (in going) to him (1); so also all the inspired hearings (2), just as waters go down to the ocean (3).²

8.16.3:

With perfect hymns, I illumine the supreme king (1). (I invoke) the master of plenitude for the gain of riches (3). He performs great deeds in battles (2).

[ā vivāse: to illumine, (7.6.2); kṛṭnum: doer of deeds, (2.13.10), (kṛṭnave) vājinam: master of plenitude, (8.84.8)]

8.16.4:

His rapture is ample and profound (1); (he is) vast and a passer of barriers (2).

He brings joy to the meeting of heroes on earth (3).

[shūrasātau: the symbolic battle involving the divine helpers who help the heroes; (6.19.12), (1.100.7); anūnā: ample, (3.1.5); uravaḥ: wide, (5.47.2), vast, (5.57.4); tarutraḥ: passer of barriers, (6.1.11)]

8.16.5:

They invoke him only, who guides the speech (1,3), for the riches in established things (2).

They are victorious on whose side is Indra (4).⁵

² यस्मिन् उक्थानि रण्यन्ति (1), विश्वनि च श्रवस्या (2), अपामवो न समुद्रे (3) ³ तं सुष्टुत्या विवासे ज्येष्टराजं (1),भरें कृद्धम् महो (2), वाजिनं सिनभ्यः (3) ⁴ यस्य अन्ना गभीरा मदां (1), उरवः तरुंत्राः (2), हुर्षुमन्तः शूरंसातौ (3) ⁵ तमिद् (1), धनेषु हितेषु (2), अधिवाकार्यं हवन्ते (3), येषाम् इन्द्रः ते जयन्ति (4)

[hiteșhu: in established things; adhivākāya: guides the speech (adhivaktā, 1.100.19, 8.96.20)]

8.16.6:

The strivers regard him as the master (2,4), and perform the actions with the energies from him (1,3). Indra here does the actions giving felicities in plenty (5). [varivah: goal, (1.102.4); felicities in plenty, (1.63.7); kṛtebhih: what has been done, (10.48.3) āryanti: regard him as master, (10.48.3) chautnāh: energies, (10.49.11), (8.2.33), (7.19.5)]

8.16.7:

Indra is the mantra; Indra is the rishi (1); Indra is called many times by many (2). He is great by his great and vast energies (3).

8.16.8:

He is to be hymned with the affirmative lauds (1). He is to be invoked (2). He is true, is a warrior, performs many great deeds (3). Even though all alone, he overcomes (the foes) (4). Even though all alone, he overcomes (the foes) (4). Sometimes are always as a serior, (4.13.2)]

⁶ तमित् च्यौत्नैः (1), आर्यन्ति (2), तं कृतेभिः (3), चर्षणयः (4), एष इन्द्रौ वरिवस्कृत् (5)

⁷ इन्द्रौ ब्रह्मेन्द्र ऋषिः (1), इन्द्रः पुरू पुरुहूतः (2), महान् महीभिः शचीभिः (3)

⁸ सः स्तोम्यः (1), स हव्यः (2), सृत्यः सत्वां तुविकूर्मिः (3), एकश्चित् सत् अभिभूतिः (4)

8.16.9:

The people of vision increase Indra (4), by the luminous rk mantra-s (1), with the chants of Sāman mantra-s (2), and with the hymns in the Gāyatri rhythm (3). [charṣhaṇayaḥ: men with foresight, all-seeing, (6.2.2)]

8.16.10:

He leads riches in front (1).

He creates lustre in battles (2).

Fighting, he overcomes the enemies (3).

[vasyah: riches, (8.71.6); opulent state, (10.45.9)]

8.16.11:

May Indra, who fills us, carry us to our happiness (1), as if by a ship beyond (the reach of) all our enemies (2,4), He is invoked by many (3).

[paprih: he who fills us (with our needs), (1.52.3)]

8.16.12:

O Indra, give us the plenitude (1), and (show us the) appropriate paths (for inner journey) (2). May you lead us to be in front of bliss (3).

[sumnam: bliss, (8.75.16); dashasya: give, dispense, (6.11.6)]

^{&#}x27;तम्केंभिः (1), तं सामंभिः (2), तं गायुत्रैः (3), चर्ष्णयः इन्द्रं वर्धन्ति क्षितयः (4) ¹º प्रणेतारं वस्यो अच्छा (1), कर्तारं ज्योतिः समत्सुं (2), सास्रह्वांसं युध अमित्रान् (3) ¹¹ स नः पप्रिः पारयाति स्वस्ति (1), नावा (2), पुरुहृतः (3), इन्द्रो विश्वा अति द्विषः (4)

¹² स त्वं नं इन्द्र वाजेंभिः दश्स्या (1), चं गातुया (2), चं अच्छां च नः सुम्नं नेषि (3)

17. Indra

Rishi: Irimbithih Kāņvah

8.17.1: Be seated on the sacred seat

8.17.2: Steeds yoked by words of wisdom

8.17.3: We are yoked to you by the words

8.17.4: Hear our perfect hymn

8.17.5: The Soma spreads in you

8.17.6: Soma gives peace to your heart

8.17.7: Soma is pervaded by light

8.17.8: Indra is long necked and strong armed

8.17.9: You are the ruler

8.17.10: Bring riches to the sacrificer

8.17.11: The purified Soma

8.17.12: Your energy is born of purity

8.17.13: Son of Shṛngavṛsha and the Kundapāyya rite

8.17.14: Lord of dwelling (vastoshpati)

8.17.15: He is the sole one

Metre: 1-13, Gāyatrī; 14, Brhatī (8/8/12/8); 15, Satobrhatī (12/8/12/8);

8.17.1:

O Indra, come here (1),

and drink the Soma-delight which is well pressed out (2).

May you be seated on the sacred seat prepared by me (3).1

[Line 3: seat prepared within a person;

barhi: sacred grass; seat of your soul; sacrificial seat;]

8.17.2:

May the maned steeds bring you here, O Indra (2). They are yoked by the words of wisdom (1). May you hear our wisdom-words (3).

¹ आ यांहि (1), सुषुमा हि त इन्द्र सोमं पिबा इमम् (2), एदं बहिः संदो मर्म (3) ² आ त्वां ब्रह्मयुजा (1), हरी वहंतामिन्द्र केशिनां (2), उप ब्रह्मांणि नः शृणु (3)

[brahma: words of wisdom; mantra]

8.17.3:

We, the offerers of Soma-delight are yoked to you (2,4), the Soma-drinker, by means of the wisdom-words (1,3). We, pressers of Soma, invoke Indra (5).

8.17.4:

May you come to us who pressout the Soma (1), and (hear) the perfect hymn (2).

O handsome one, may you drink the excellent Soma-food (3).

8.17.5:

I pour (the Soma) into your store (belly) (1), may it spread swiftly in the body (2).

Accept the sweet (Soma) with the tongue (3).

[āsiāchāmi: to pour, (8.72.13)]

8.17.6:

May the sweet (Soma) be tasty to you, the generous one (1); may it (be helpful) to your body (2).

May the Soma give peace to your heart (3).

[svāduḥ: be tasty; samsude: the lavish giver (S)]

³ ब्रह्माणीः (1), त्वा वृयं युजा (2), सौमृपार्मिन्द्र (3), सोमिनीः (4), सुतार्वन्तो हवामहे (5)

⁴ आ नों याहि सुतार्वतो (1), अस्मार्कं सुष्टुतीरुपं (2), पिवा सु शिप्रिन् अन्धंसः (3)

⁵ आ तें सिश्चामि कुक्ष्योः (1), अनु गात्रा वि धावतु (2), गृभाय जिह्नया मधुं (3)

⁶ स्<u>बादुः</u> ते अस्तु संसुदे मधुमान् (1), तन्<u>चे</u> तर्व (2), सोमुः शर्मस्तु ते हृदे (3)

8.17.7:

O All-seeing one, this (Soma) is pervaded by delight (1,3), like a bride with white cloth (2).

O Indra, may the Soma be peaceful in your heart (4).

[abhi-pra-sarpatu: approach close to you, (S)]

8.17.8:

Indra is long-necked (1), wide in stomach and strong-armed (2); may he kill the Vrtra-s in his joy caused by the Soma-food (3). [strong armed: indicates great strength to do work; long necked: indicates flexibility for wide vision]

8.17.9:

O Indra, come in our front (1). You are the ruler of all with your might (*ojas*) (2). O Vrtra killer, kill all the Vrtra-s (3).

8.17.10:

Your goad is long (1).
With it you bring the riches to the sacrificer (2), who presses out the Soma (3).

⁷ अयमुं त्वा विचर्षणे (1), जनीः इव (2), अभि संवृतः (3), प्र सोमं इन्द्र सर्पतु (4)

⁸ तु्बिग्रीबों (1), वृपोदेरः सुबाहुः (2), अन्धंसो मदें इन्द्रों वृत्राणि जिघ्नते (3)

⁹ इन्द्र प्रेहिं पुरस्त्वं (1), विश्वस्येशांन् ओर्जसा (2), वृत्राणि वृत्रहञ्जहि (3) ¹⁰ दीर्घस्ते अस्तु अङ्कुशो (1), येना वसुं प्रयच्छंसि (2), यर्जमानाय सुन्वते (3)

8.17.11:

O Indra, this Soma which has been purified (1), is placed on the seat of sacred grass (2).

May you come here and drink the flowing Soma (3).

8.17.12:

(Your) Ray-cow is powerful (1), your energy is born of purity (2).

The Soma is pressed out for your joy (3).

O Destroyer of foes, you are earnestly invoked (4).

[ākhaṇḍala: destroyer (of foes) (S), occurs once; pūjana: born of purity, (occurs only once) shachī: the shakti of Indra; power]

8.17.13:

(O Indra), you are the son of (the sage) Shṛngavṛṣha (1). (For this sage), the rite Kuṇḍapāyya was the protector (2). The sages have established in their minds (4), this rite (in olden days) (3).

[Translation due to S. Nothing is known about the Kundapāyya rite]

¹¹ अयं तं इन्द्र सोमो निपूतो (1), अधि बहिषि (2), आ इहि ईम् अस्य द्रवा पिबं (3)

¹² शाचिगो (1), शाचिपूजन (2), अयं रणाय ते सुत: (3), आखण्डल प्र हूयसे (4)

¹³ यस्ते शृङ्गवृषो नपात् (1), प्रणेपात् कुण्डपाय्यः (2), न्यस्मिन् (3), दध्र आ मनः (4)

8.17.14:

O Lord of dwellings (1), may the pillars (of dwelling) be strong (2), and be like a flag forever for the devotees giving Soma (3). Indra, the eternal destroyer of the many cities (of demons) (4), is a friend of the sages (5).

[drapsaḥ: flag, (4.13.2);

Vāstoṣhpati: Lord of dwellings; Other mantra-s dedicated to Vāstoṣhpati in RV are: 5.41.8, 7.54.1-3, 7.55.1, 10.61.7]

8.17.15:

Indra's head is uplifted like a snake (1).

He is the master of sacrifice and the recoverer of Ray-cows (2).

He, the sole one, has overcome many foes (3).

He is like a horse who carries us (4).

Take hold of Indra by force (to bring him) to our front (5), so that he can drink the Soma (6).

[pṛdāku: snake (S); sānu: peak, head;

tujā: by force, (5.17.3);

yajatah: master of yajna (sacrifice), (3.5.3);

bhūrnim: one who bears, (1.66.1);

gṛbham: grasp, (7.4.3)]

¹⁴ वास्तीष्पते (1), ध्रुवा स्थूणां (2), असत्रं सोम्यानाम् द्रप्सो (3), भेत्ता पुरां शर्श्वतीनामिन्द्रो (4), मुनीनां सखी (5)

¹⁵ पृदांकु-सानुः (1), यजतो गुवेषण (2), एकः सन् अभि भूयंसः (3), भूर्णिम् अश्वं (4), नयत् तुजा पुरो गृभेन्द्रं (5), सोमंस्य पीतयें (6)

18. Aditya-s

Rishi: Irimbithih Kānvah

8.18.1: Pray to the Incomparable one

8.18.2: None can obstruct their paths

8.18.3: May all the Aditya-s grant us peace

8.18.4: Goddess Aditi, beloved of many

8.18.5: Doers of deeds of wideness

8.18.6: Aditi, free of duality

8.18.7: The thoughts of Aditi

8.18.8: The divine healers, Ashvins

8.18.9: May Sun consume the sins in us

8.18.10: Äditya-s drive away evil thoughts

8.18.11: Ward off the arrows from us

8.18.12: The offending (worshipper)

8.18.13: Hurting through magical devices

8.18.14: Mortals with ill-will

8.18.15: You know the hearts of men

8.18.16: Peace of waters and of ascending powers

8.18.17: Take us beyond all calamities in your ship

8.18.18: Grant us a long life of conscious living

8.18.19: Inner yajna has come to you

8.18.20: A vast armour of protection

8.18.21: A dwelling with a triple armour

8.18.22: Increase our life-span

Metre: Uşhnik

8.18.1:

At the time of the worship of the Āditya-s (2), let the mortal earnestly pray for the incomparable (1).

[bhiksheta: ask for, pray for;

apūrvyam: incomparable, (3.13.5); savīmani: time of worship (S)]

¹ इदं है नूनमेषां सुम्नं भिक्षेत् मत्यः (1), आदित्यानाम् अपूर्व्यं सवीमनि (2)

8.18.2:

No one can obstruct the path of these Aditya-s (1). (Their paths are) invincible, full of protection (2), and increase the happiness (of travellers) (3).

[adabdhāḥ: unconquered, (4.2.12);

anarvāṇam: that which no foe obstructs (5.49.4); free from littleness (2.6.5)]

8.18.3:

May Savitā, Bhaga, Varuṇa, Mitra, Aryama (1), grant us the wide happiness and peace which we seek (2). Line 1: All the gods belong to the class of Āditya-s (Solar gods); saprathāh: very wide, (8.60.5)]

8.18.4:

O Goddess Aditi, bringer of protection (2), may you come, along with the wise persons (3), and the gods who give perfect peace and well-being (1,6), O one who is beloved of many (5).

[bharman: to bring,

arishta: without hurt, (5.18.3)]

² अनुर्वाणो ह्येषां पन्थां आदित्यानाम् (1), अदंब्धाः सन्ति पायवेः (2), सुगेवृधेः (3)

³ तत् सु नं: सिवता भगो वर्रणो मित्रो अर्यमा (1), शर्म यच्छन्तु सप्रथो यदीमहे (2)

⁴ देवेभि: (1), देव्यदिते अरिष्टभर्मन् (2), आ गंहि स्मत् (3), सूरिभि: (4), पुरुप्रिये (5), सुशर्मभि: (6)

8.18.5:

These sons of Aditi know (1), how to drive away (our) enemies (2).

They are the doers of deeds of wideness (4); to them no hurt can come (5), (may they protect us) from evil forces (3).

[anehasaḥ: to whom no hurt can come, (3.9.1); uruchakrayaḥ: doers of great deeds (S); yotave: to drive away;]

8.18.6:

May Aditi protect our Ray-cows during day (1).

May she, free from duality, protect us at night (2).

May Aditi protect us from sin (3),
by making us increase forever (4).

[sadāvṛdhā: to increase for ever, (5.36.3), (8.13.18)]

8.18.7:

May Aditi come to us with her protections (2), by her thoughts during day (1).

May she spread the peace and cause bliss (3), and drive away the foes (4).

[mayah: bliss, (8.39.4);

shamtātī: spreads peace or happiness (sukham), (1.112.20)]

⁵ ते हि पुत्रासो अदितेः विदुः (1), द्वेषांसि योतंवे (2), अंहोः चित् (3), उष्ट्चक्रयो (4), अने्हसः (5)

⁶ अदितिनों दिवां पुशुम् (1), अदितिः नक्तम् अद्वेयाः (2), अदितिः पातु अहंसः (3), सदावृंधा (4)

⁷ जुत स्या नो दिवां मृतिः (1), अदितिः जुत्या गमत् (2), सा शंताति मर्यस्करत् (3), अपु स्त्रिधंः (4)

8.18.8:

May the divine healers, Ashvins grant us peace (1).

May they drive away the powers of evil (2).

May they drive away the confronters (3).

[rapah: powers of evil, (1.69.4);

sridhah: opposers, (1.36.7), those that make us do error, (3.9.4)]

8.18.9:

May Agni with the fires grant us peace (1).

May Sun consume (the sins) in us (2).

May Vāyu blow, free from evil (3);
and drive away the opposers (4).

[This famous mantra is chanted to the planetary power Shani.

tapatu: consume, burn, (10.16.4), tapa (3.18.2)]

8.18.10:

O Āditya-s, drive away diseases (from us) (1), drive away the opposers (2), drive away the evil thoughts (3).

Take away from us the sins (4).

[yuyota: to take away, (8.71.8); sedhati: to ward off, (8.23.13); sridham: see (8.18.8);]

⁸ जुत त्या दैव्या भिषजा शं नः करतो अश्विना (1), युयुयाताम् इतो रपो (2), अपु स्निर्धः (3)

[ै] शमृग्निः अग्निभिः कर्त् शं (1), नः तपतु सूर्यः (2), शं वातौ वातु अरपा (3), अप स्निधः (4)

¹⁰ अप अमीवाम् (1), अप स्त्रिधम् (2), अप सेधत दुर्मृतिम् (3), आदित्यासो युयोतना नो अंहंसः (4)

8.18.11:

O Āditya-s, ward off the arrow from us (1). (Ward off from us) the ignorance (2). O Omniscient, separate our enemies from us (3). [rdhak: to separate; sharum: arrow, (7.71.1);]

8.18.12:

O Āditya-s, bring us that peace and happiness (1), which frees the offending (worshiper) (2), from the effects of Sin, O lavish givers (3). 12

8.18.13:

That mortal who wants to do us harm (1,3), through the demonic forces (2), may he hurt himself with these devices (4), and go far away from us (5). ¹³
[ririkṣhati: one who does harm, (7.36.4); yuh: go far away, (S)]

8.18.14:

That mortal who has ill-will and is hostile (2), who is difficult to please, or is treacherous to us (3), may he be possessed by evil (1). 14

¹¹ युयोता शरुम् अस्मत् आँ आदित्यास (1), उत अमेतिम् (2), ऋधुक् द्वेषः कृणुत विश्ववेदसः (3)

¹² तत् सु नः शर्मं यच्छत आर्दित्या (1), यन्मुमौचित एनस्वन्तं (2), चित् एनसः सुदानवः (3)

¹³ यो नः कश्चिद् रिरिक्षति (1), रशः-त्वेन (2), मर्त्यः (3), स्वैः ष एवै रिरिषीष्ट (4), युः जनः (5)

¹⁴ समित् तम् अधम् अश्ववद् (1), दुःशंसं मर्त्यं रिपुम् (2), यो अस्मुत्रा दुईणावाँ उपं द्वयुः (3)

[duh-haṇāvān: one difficult to please, (8.2.20); duḥshamsaḥ: one with ill-will, (1.23.9)]

8.18.15:

O Gods, you stand firmly (2), on behalf of the sincere aspirants (1). You know the hearts of men (3). O Vasu-s, you (can distinguish) between (5), the single-minded and the double-minded men (4). [sthana: stand firmly, (5.59.3); advayu: single-minded, sincere; dvayum: double-minded, treacherous;]

8.18.16:

We solicit the peace of waters (2), and those of ascending powers (mountains) (1).

O heaven and earth, remove far from us the workings of evil (3).

[rapah: evil]

8.18.17:

O Vasu-s, with your ship which has bliss and peace (1), make us cross and go beyond all calamities (2). ¹⁷ [bhadram: happy-good, (1.1.6); bliss, (3.9.7); sharma: peace, (6.16.33);]

¹⁵ पाकत्रा (1), स्थेन देवा (2), हृत्सु जानीथ् मर्त्यम् (3), उपं द्वयुं चार्द्वयुं च (4), वसवः (5)

¹⁶ आ शर्म पर्वतानाम् उत (1), अपां वृंणीमहे (2), द्यावांक्षाम् आरे अस्मद् रर्पस्कृतम् (3)

¹⁷ ते नौ भुद्रेण शर्मणा युष्माकं नावा वसवः (1), अति विश्वानि दुरिता पिपर्तन (2)

8.18.18:

O Aditya-s, who are perfect and vast (4), grant a long life for (conscious) living (2,4), to our children and their children (1).18 [Line 1: (alt.) our successors and their extensions;

mahasā: vastness, (5.59.6)]

8.18.19:

The inner yaina has come to you, O Aditya-s (1). Be gracious to us (2). May we ever remain close to you as one of common birth (3). 19 [sajātya: one of common birth; hīļah: has come (to you) (S) (root is hīd: movement (S), gati]

8.18.20:

We desire peace and well-being from Mitra, Varuna (3), Ashvins and from the protector of Maruts (Indra) (2). (We also desire) a vast armour (of protection) (1).²⁰ [varūtham: armour; see next verse]

8.18.21:

May Mitra, Aryaman, Varuna and other non-hurting gods (1), and Maruts grant us a dwelling (3), which has a triple armour that is well expressed (2).21

¹⁸ तुचे तनाय तत् सु नो (1), द्राघीय आयुंर्जीवसे (2), आर्दित्यासः सुमहसः (3), कृणोर्तन (4)

¹⁹ यज्ञो हीळो वो अन्तर् आर्दित्या अस्ति (1), मृळत (2), युष्मे इद् वो अपि ष्मसि सजात्ये (3)

²⁰ बृहद् वरूथं (1), मरुतां देवं त्रातारम् अश्विनां (2), मित्रमीमहे वर्रणं स्वस्तये (3)

²¹ अनेहो मित्रार्यमन् नृवद् वेरुण (1), शंस्यम् त्रिवरूथं (2), मरुतो यन्त नइछर्दिः (3)

[shamsyam: that which is to be expressed, (8.60.11);

trivarūtham: triple armour, (5.4.8); the armour which gives protection in the three realms of mental, vital (*prāṇa*) and physical being.

chardih: dwelling; in which the physical, vital and mental bodies can dwell.]

8.18.22:

O Āditya-s, we mortals are kin to death (1). Increase our (healthy) life-span (2,4), so that we may live (consciously) (3).

[Lines: 2,3,4: Increase our vital energies so that we could live a long healthy and conscious life.

pra: fully; tireta: increase us, (7.85.3), (7.84.3)]

19. Agni and Āditya-s

Rishi: Sobharih Kānvah

- 8.19.1: The god of the Sun-world (svar)
- 8.19.2: Guide of the Soma yajna
- 8.19.3: The mightiest for sacrifice
- 8.19.4: Happy and radiant
- 8.19.5: Mortal gives with surrender to Agni
- 8.19.6: No calamity can reach him
- 8.19.7: May we be with your fires
- 8.19.8: Agni as our chariot and guest
- 8.19.9: He is the one to be proclaimed
- 8.19.10: His work done with seers is victorious
- 8.19.11: In him all are desirables
- 8.19.12: Word in which the mortal is above and god below
- 8.19.13: Agni brings his right judgement
- 8.19.14: The happy mortal serves Agni

²² ये चिद्धि मृत्युबंन्धव आदित्या मनंवः स्मिसी (1), प्र सू न आयुः (2), जीवसी (3), तिरेतन (4)

- 8.19.15: Agni's light overcomes the devourer
- 8.19.16: Perfect knowers of the path
- 8.19.17: The seers have placed Agni within themselves
- 8.19.18: They have cast their desire into you
- 8.19.19: Blissful is the giving of Agni and his utterances
- 8.19.20: Destroy the firm positions of the demon
- 8.19.21: Agni was placed within thinking man
- 8.19.22: You sing delight to Agni
- 8.19.23: Agni carves for himself a form
- 8.19.24: The godhead placed in man speeds the offering
- 8.19.25: If I were immortal and you Agni were mortal
- 8.19.26: He who lauds me has understanding
- 8.19.27: Our offerings reach the gods
- 8.19.28: May I, a mortal be companioned by your favour
- 8.19.29: I conquer by your will and gifts
- 8.19.30: He progresses whom you call as your friend
- 8.19.31: Beloved of the great dawns
- 8.19.32: We, the sons of Sobhari
- 8.19.33: Other fires are dependent on you

Āditya-s

- 8.19.34: O Āditya-s, you lead the mortal
- 8.19.35: You have power over men of vision

Praise of gifts

- 8.19.36: The giver Paurakutsa
- 8.19.37: The giver Shyava
- Metre: 1,3,5,7,9,11,13,15,17,19,21,23,25,28,30,32,36, Kakup
- (8/12/8); 2,4,6,8,10,12,14,16,18,20,22,24,26,29,31,33,35,
- Satobrhatī; 27, Dvipadā Virāţ (10/10); 34 Uṣḥṇik (8/8/12); 37,
- Pangkti (8,5), (10,4);

8.19.1:

Affirm that godhead of the Sun-world (1), the gods set the divine traveller to his race (2); They brought the offering to the world of the gods (3). [svarnaram: godhead (naram) of the Sun-world (svar); aratim: race, ohire: brought]

8.19.2:

Pray to Agni rich in lustres (2), who is opulent in gifts, O illumined seer (1). He is the guide of this Soma yajna (3). O Sobhari, pray to the Ancient One (4,6), for (the success of) the pilgrimage-yajna (5). [adhvara: pilgrimage-journey, rite of the path; sukratum: strong in will, (8.19.17), (8.84.8);]

8.19.3:

We have chosen you the mightiest for sacrifice (1), the divine in the divine (2), the immortal as the Priest of call of this sacrifice (3). He is the strong in will (4).

¹ तं गूर्धया स्वर्णरं (1), देवासौ देवमंर्तते दंधन्विरे (2), देवत्रा ह्व्यम् ओहिरे (3)

² विभूतरातिं विप्र (1), चित्रशोचिषम् अग्निम् ईळिष्व (2), यन्तुरंम् अस्य मेधंस्य सोम्यस्यं (3), सोभरे (4), प्र इम् अध्वराय (5), पूर्व्यम् (6) ³ यजिष्ठं त्वा ववृमहे (1), देवं देवत्रा (2),

होतारुममर्त्यम् (3), अस्य युज्ञस्य सुक्रतुम् (4)

8.19.4:

Agni (is) the Son of Energy (1), happy and radiant and most glorious in his light (2). May he win for us, by sacrifice, the bliss of waters (4), and the bliss in heaven of Mitra and Varuna (3.5).4

[äyakshate: win by sacrifice]

8.19.5:

To Agni who is perfect in the pilgrim-yajna (3,5), the mortal has given, with knowledge (2), with surrender (4). and with the fuel and the oblation (1).5

8.19.6:

His war-horses are in swift gallop (1), most luminous is his glory (2). Neither calamity wrought by the gods (3), nor evil wrought by men, can come to him from any part (4). [Line 3: The so called early gods, gods of ignorance (mūradevān),

(10.87.2) are opposed to the Vedic ideals of truth (satyam) and light; they cause calamities among the believers; see also murah: (8.66.2)

⁴ ऊर्जी नपति (1), सुभगं सुदीदितिम् अग्निं श्रेष्टंशोचिषम् (2), स नौ मित्रस्य वरुणस्य (3), सो अपामा सुम्नं यक्षते (4), दिवि (5)

⁵ यः समिधा य आहुंती (1), यो वेदेन दुदाशु मर्ती (2), अग्रये (3), यो नर्मसा (4), स्वध्वरः (5)

⁶ तस्येत् अर्वन्तो रहयन्त (1), आशवः तस्य दुम्नितम् यशेः (2), न तमंही देवकृतं (3), कुर्तश्चन न मर्त्यकृतं नशत् (4)

8.19.7:

Endowed with the auspicious Agni (1), may we be with your fires (2), O son of force, O lord of Energies (3). You have the hero-strength and your desire is towards us (4).

8.19.8:

Agni must be known as our chariot (2), and as our friendly guest finding our expression for us (1). In you are all-accomplishing foundations of ease (3), you are the king of the Treasures (4).

8.19.9:

That mortal is sure in the giving of his pilgrim-yajna (1), O happy Agni, he is the one to be proclaimed (2). May he be a conqueror by his thoughts (3).

8.19.10:

One for whom you stand high exalted over his pilgrim-yajna (1), he is a master and hero and accomplishes (2). He conquers by the war-horses (3). His work done with the illumined seers (4), and the heroes is victorious (5).

स्वाग्रयों वो (1), अग्निभिः स्यामं (2),
 सूनो सहस ऊर्जां पते (3), सुवीर्स्त्वम् अंस्मृयुः (4)

⁸ प्रशंसमानो अतिथिन मित्रियो (1), अग्नी रथो न वेर्धः (2), त्वे क्षेमांसो अपि सन्ति साधवः (3), त्वं राजां रयीणाम् (4)

⁹ सो अद्धा दाशु अंध्वरोऽग्रे मर्तः (1), सुभग स प्रशंस्यः (2), स धीभिरस्तु सनिता (3)

¹⁰ यस्य त्वमूर्ध्वो अध्वराय तिष्ठंसि (1), क्षयद्वीरः स सांधते (2) सो अर्वेद्धिः सनिता (3), स विपन्युभिः (4), स श्र्रैः सनिता कृतम् (5)

8.19.11:

(In Agni) are all desirable things (4).

The devotee occupies the field of his occupancy (6), in whose house Agni maintains his body (1,3), and his affirming laud and his delight and the offerings (2,5).

[vishah: field of his occupancy;

chanaḥ: delight]

8.19.12:

O son of force, the illumined seer lauds you (1,2), and is most swift in his givings (3).

Create for that seeker of knowledge, O Shining One (6), the word in which the mortal is above (5,7), and the godhead below (4).

[vividushah: seeker of knowledge;

8.19.13:

He by his gifts of the oblations (1), or by prostrations of surrender, or by his word (2,4), illumines the Fire, who brings his right judgment (3), and the swift action of his light (5).

vaso: O Shining One, O Lord of the riches]

[vājiḥ: swift action;]

¹¹ यस्याग्निः वर्षुः गृहे (1), स्तोम् चनो (2), दर्धीत (3), विश्ववार्यः (4), हुव्या (5), वा वेविषद् विषेः (6)

¹² विप्रस्य वा स्तुवृत: (1), संहसो यहो (2), मृक्षूतमस्य रातिषुं (3) अवोदैवम् (4), उपरिमर्त्यं (5), कृधि वसौ विविदुषो (6), वर्चः (7)

¹³ यो अुग्निं हुव्यदातिभिः (1), नमौभिः वा (2), सुदक्षम् आविवांसति (3), गिरा (4), वांजिः अशौचिषम् (5)

8.19.14:

A mortal with his stimulation by the fuel (1,3), serves the domains of Agni, the Boundless (2).

That happy mortal exceeding men (3,5), by his thoughts and by his lights (4,6), passes beyond all things as one who crosses over waters (7).

[nishitī: stimulation; welting or sharpening; aditim: boundless, an epithet for Agni; dhama: domain, (4.5.4), lustre, (6.2.9), planes, (2.3.2)

Line 2: 'serving the domains of Agni' means carrying out the deeds in these domains under Agni's guidance.]

8.19.15:

O Agni, bring that light (1), which overcomes in the house (2), the devourer or wrath of any being with evil thoughts (3). [dūḍhyaḥ: being with evil thoughts]

8.19.16:

The light by which Mitra and Varuna see (1), by which Aryaman, Ashwins see (2), that light may we worship, O Bhaga (3,6). We are the perfect knowers of the path by your force (4). We are guarded by Indra (5). [chashte: to see, (5.19.1)]

¹⁴ समिधा यो निर्शिती (1), दाशत् अदितिं धार्मभिः (2), अस्य मर्त्यः (3), विश्वेत् स धीभिः (4), सुभगो जनाँ अति (5), द्युमैः (6), दृद्र ईव तारिषत् (7)
15 तदंग्ने द्युममा भर (1), यत् सासहृत् सदेने (2), कं चित् अत्रिणम् मृन्युं जनस्य दुढ्यः (3)
16 येन चष्टे वर्षणो मित्रो (1), अर्युमा येन नासंत्या (2), भगः (3),

¹⁶ येनु चष्टे वरुणो मित्रो (1), अर्युमा येनु नासत्या (2), भर्गः (3), वयं तत् ते शर्वसा गातुवित्तमा (4), इन्द्रंत्वोता (5), विधेमहि (6)

8.19.17:

O Agni, those who are perfect in their thought (1), and illumined, have placed Agni within them (2), O godhead, divine in vision and strong in will (4), O illumined seer (3).

8.19.18:

O happy Agni, they have made their altar (1), and their offering and pressings of Soma in heaven (2). They have conquered by their plenitudes a mighty wealth (3). They have their desire cast into you (4).

8.19.19:

O felicitous Agni, blissful is your giving (2); happy to us are you fed with the offerings (1). Happy is the pilgrim-sacrifice (3). Blissful are the (revealing) utterances (4).

8.19.20:

Create for us a happy mind (1), by the piercing of the Coverers (2), and by which you become victorious in the battles (3). Destroy many firm positions of those who challenge us (4); may we conquer them by your attacks (5).

¹⁷ ते घेदंग्ने स्वाध्यो (1), ये त्वां विप्र निदधिरे (2), नृचक्षंसम् (3), विप्रांसो देव सुक्रतुंम् (4)

¹⁸ त इद् वेदिं सुभग (1), त आहुंतिं ते सोतुं चक्रिरे दिवि (2), त इद् वाजेभि: जिग्युर्मृहद् धनं (3), ये त्वे कामं न्येरिरे (4)

¹⁹ भद्रो नों अग्निराहुंतो (1), भद्रा रातिः सुभग (2), भद्रो अध्वरः (3), भद्रा उत प्रशस्तयः (4)

²⁰ भुद्रं मनः कृणुष्व (1), वृत्रुतूर्ये (2), येनां समत्सुं सासहः (3), अर्व स्थिरा तनुहि भूरि शर्धतां (4), वनेमां ते अभिष्टिभिः (5)

[shardhatām: those who challenge us; ava tanuhi: bring down; destroy;]

8.19.21:

I pray (to Agni) with the word (1), which was placed in the thinking man (2). The gods sent him within (us) as the messenger and traveller (3). (He is) the carrier of offerings (5), most strong to perform the sacrifice (4). 21 [manuḥ: man, thinking human being; manuḥ hitam: placed in the thinking man, (3.2.15)]

8.19.22:

To the ever-young Fire shining with his sharp tusks of flame (1), you sing delight (2).

Agni forms a great strength with true words (3), Agni is fed with the offerings of light (4).²²

[Line 2: O worshipper, sing delightful hymns to Agni. pimshate: to give form]

8.19.23:

When he is fed with the offerings of light (1), Agni works his blade upwards and downwards (2), and (carves) for himself a form, like one full of might (3). [uchchāva: ut cha ava: up and down; See also (8.12.12) where a similar idea appears. asura: one full of might; niḥ-nijam: a shape, a form, (1.25.13), (1.113.14)]

²¹ ईळे गिरा (1), मर्नुर्हितं (2), यं देवा दूतमंरतिं न्येंरिरे (3), यजिष्ठं (4), हञ्यवाहंनम् (5)

²² तिग्मर्जम्भाय तर्रुणाय राजिते (1), प्रयो गायसि अग्नये (2), यः पिंशते सूनृतांभिः सुवीर्यमृग्निः (3), घृतेभिः आहुतः (4) ²³ यदी घतेभिः आहेतो (1) वाशीम् अगिः भाव ज्ञाति च (3)

²³ यदी घृतेभिः आहुतो (1), वाशीम् अग्निः भरत् उचार्व च (2), असुर इव निर्णिजम् (3)

8.19.24:

The godhead placed in man speeds the offerings (1,2), in his fragrant mouth (3).

(He is) perfect in the pilgrim-sacrifice (5), illumines all desirable things (4).

(He is) the divine and immortal Priest of the call (6).

[Agni in man himself speeds the offerings to gods]

8.19.25 and 8.19.26:

O Fire, fed with the offerings, O son of force (4),

O friendly light (2),

if you were the mortal and I the immortal (1,3).

I would not give you over (5)

to the Assailant, or to sinfulness (6,8),

O benignant, O shining one (7,9).

He who lauds me would not be one without understanding (10), or miserable, nor one plagued by guilt, O Agni (11). 25,26

[A similar idea is in (7.32.18);

amati: one without understanding; (4.11.6). Note this word, with different accents, means, 'splendour' in (1.73.2);

Lines (1,3): See (8.24.1) for a similar idea]

8.19.27:

He is like a son well nourished in the house of his father (1). May our offerings reach the gods (2).

²⁴ यो हुव्यानि ऐरंयता (1), मर्नुर्हितो देव (2), आसा सुंगुन्धिनां (3), विवासते वार्याणि (4), स्वध्वरो (5), होतां देवो अमर्त्यः (6)

²⁵ यदंग्ने मर्त्यस्त्वं स्यामहं (1), मित्रमहो (2), अमर्त्यः (3), सहंसः सूनवाहुत (4)

²⁶ न त्वां रासीय (5), अभिशंस्तये (6), वसो (7), न पांपृत्वायं (8), सन्त्य (9), न में स्तोता अर्मतीवा (10), न दुर्हितः स्यादेग्रे न पांपयां (11)

²⁷ पितुर्न पुत्रः सुर्भृतो दु<u>रो</u>ण (1), आ देवाँ एतु प्र णौ हृविः (2),

8.19.28:

O Fire, O shining one (4), by your closest guardings (2), may I, the mortal (1,6), be ever companioned by the favour of the god (3,5).²⁸

8.19.29:

O Agni, may I conquer by your will (1), by your gifts, by your revealing utterances (2), for they speak of you as the guiding Thought in me (3). O Agni, O treasure, have joy for giving to me (4).

8.19.30:

O Agni, by your guardings (1), in which is the strength of the heroes (2), and the bringing of the plenitudes (4), he goes forward on his way (3), with whom you have chosen friendship (5). [pra tirate: drives forward, progresses]

²⁸ तबु अहमंग्र (1), कृतिभिः नेदिष्ठाभिः (2), सचेय जोषुमा (3), वसो (4), सदा देवस्य (5), मर्त्यः (6)

²⁹ तब क्रत्वां सनेयुं (1), तबं रातिभिरग्ने तब प्रशंस्तिभि: (2), त्वामिदांहु: प्रमंतिं (3), वसो मम अग्ने हर्षस्व दातंवे (4)

³⁰ प्र सो अंग्रे तबोतिभिः (1), सुवीरांभिः (2), तिरते (3), वार्जभर्मभिः (4), यस्य त्वं सख्यमावरः (5)

8.19.31:

Your blue stream with its cry (1), is faithful to the law of its Truth (2); even as it is kindled, Agni takes what is cast in it (3). You are beloved of the great Dawns (4). You shine in the dwelling places of the night (5). 31 [sishnava: sishno + \bar{a} sishno: That which is anointed with Soma, (Agni) (S).]

8.19.32:

We the sons of Sobhari have come to Agni (1), with his thousandfold mass of flame (2), strong in his approach for protection (3). Imperial, (Agni is) the Terror of the Destroyer (4). [trāsadasyavam: (Agni) of Trasadasyu; terror of destroyer;]

8.19.33:

O Agni, other fires dwell dependent on you (1), as branches on a tree (2).

I annex to me the illuminations of men and their lights (3), increasing your warrior forces (4).

[niyuve: I annex]

³¹ तर्व द्रप्सो नीलंबान् वाश (1), ऋत्विय (2), इन्धीनः सिष्णुवा देदे (3), त्वं मेहीनाम् उषसाम् असि प्रियः (4), क्षुपो वस्तुषु राजसि (5)

³² तमार्गन्म सोभेरयः (1), सहस्रमुष्कं (2), स्वभिष्टिमर्वसे (3), सम्राजं त्रासंदस्यवम् (4)

³³ यस्य ते अग्ने अन्ये अग्नयं उपक्षितों (1), व्या ईव (2), विपो न द्युमा नि युवे (3), जनानां तर्व क्षुत्राणि वर्धयन् (4)

8.19.34:

Among all possessors of riches, O great givers (3), O sons of Aditi, you betray not (1), the mortal whom you lead to the other shore (2).³⁴

8.19.35:

O kings, you have the power over seeing-men (1); you choose one or another to have mastery in the human ways (2). May we be among them, O Varuna, O Mitra, O Aryaman (3). You are charioteers, indeed, of the Truth (4).

8.19.36:

Paurukutsa Trasadasyu has given me five hundred brides (1). He is a bounteous giver, the noble, a lord of beings (2). ³⁶ [paurukutsyah: son of the master of wide vision; name of person; trasadasyu: terror of the Destroyers; vadhūnām: brides; the unripe radiances that our aspiration has to prepare for their union with the higher powers of the soul; same as kanīnam in (5,3,2):]

8.19.37:

And so, for me at the ford of the river Suvāstvā (1,3), which is wide-flowing and forward streaming (2), (there) came Shyāva, the leader of the three seventies (4). May he become an opulent master of the things that are to be given (5).

³⁴ यमोदित्यासो अद्रुहः (1), पारं नयेथु मर्त्यम् (2), मुघोनां विश्वेषां सुदानवः (3)

³⁵ यूयं रोजानः कं चित् चर्षणीसहः (1), क्षयन्तं मानुषाँ अनु (2), वयं ते वो वरुण मित्रार्थमृन् त्स्याम (3), इत् ऋतस्य रुथ्यः (4)

³⁶ अदीत् मे पौरुकुत्स्यः पश्चाशतं त्रुसदेस्युः वधूनाम् (1), मंहिष्ठो अर्थः सत्पतिः (2)

³⁷ वृत में (1), प्रयियोः वृयियोः (2), सुवास्त्वा अधि तुग्वनि (3), तिस्रुणां सप्ततीनां श्यावः प्रणेता (4), भुवद् वसुः दियानां पतिः (5)

[tugvani: at the ford, (occurs once)

shyāvah: name of person; horse, (2.10.2);]

20. Maruts

Rişhi: Sobharih Kānvah

8.20.1: You make the firm things to bow down

8.20.2: Come with your impulsions to us

8.20.3: Lavishly pour the all-pervading rain

8.20.4: They shake everything

8.20.5: Earth trembles at your movement

8.20.6: Heaven tries to move upwards

8.20.7: Their elegant form and self-law

8.20.8: The sound of Vana (musical instrument)

8.20.9: They are swift-moving and pour gifts

8.20.10: Come for your advent here

8.20.11: A revealing lustre blazes forth

8.20.12: The glory of conquest is yours

8.20.13: Their splendour has an eternal name

8.20.14: They are rushing streams

8.20.15: The mortal in your protection

8.20.16: He obtains luminous inspiration

8.20.17: They are the children of Rudra

8.20.18: Their heart is in an opulent state

8.20.19: Sobhari brings Maruts with a new hymn

8.20.20: Vindicated in all the fights

8.20.21: They are of one passion and are brothers

8.20.22: Become aware of us

8.20.23: Bring us healing powers

8.20.24: You make people to cross over their foes

8.20.25: Maruts of happy yajna

8.20.26: Fill our bodies with all healing powers

Metre: 1,3,5,3,7,9,11,13,15,17,19,21,23,25, Kakup;

2,4,6,8,10,12,16,18,20,22,24,26, Satobrhatī; 14, Satovirāţ

[Recall that the sūkta (8.7) of 36 mantra-s is dedicated to Maruts.]

8.20.1:

(O Maruts) of one passion (2), in your long forward march come to us without harm to us (1), do not stay far away from us (3). You make the firmly standing things to bow down (4).
[prasthāvāna: your long forward march; samanyavaḥ: of one passion, (4.1.1);]

8.20.2:

O Maruts, O Rbhukshan, Rudra-s, of high illuminings (2), come to us in your strong-wheeled car (1,4), to us with your impulsions (3).

You are desired by many and are sought by Sobhari (5,7). Come to our yajna (6).

[sudītibhiḥ: high illuminings, (5.8.4); rbhukṣhaṇaḥ: see (8.93.34); epithet for Maruts in (8.7.9), (8.7.12)]

8.20.3:

We know the fierce strength of these Rudra-s, the Maruts (1), engaged in work (2).

They are the lavish pourers of the all-pervading rain (3). [shimīvān: active, engaged in work; viṣhṇoreṣhasya is in (2.34.11) also;

eșha: this (rain); Vișhņu: all-pervading, (2.34.11)]

¹ आ र्गन्ता मा रिषण्यत् प्रस्थांबानो (1), मार्प स्थाता (2), समन्यवः (3), स्थिरा चित् नमयिष्णवः (4)

² वीळुप्विभिः (1), मरुत ऋभुक्षण आ रुद्रासः सुदीतिभिः (2), इषा (3), नौ अद्या गंता (4), पुरुस्पृहो (5), युज्ञम् आ (6), सौभरीयवः (7)

³ विद्या हि रुद्रियाणां शुष्पमुग्रं मुरुतां (1), शिमीवताम् (2), विष्णौ: एषस्य मीळ्हुषाम् (3)

8.20.4:

(The Maruts) alight on the islands (1), inflicting pain on the firmly standing (trees) (2).

They shake the two, heaven and earth (3).

With their bright weapons, they make the deserts to move (4).

The self-lustrous Maruts make everything else tremble (5).

[dhanvani: deserts (5.83.10); bows, (8.20.12);

airat: drove, to move, (4.4.6);

Line 4: The translation is tentative. Maruts can shift deserts by altering the patterns of rainfall.

duchchhunä: forces of affliction, (6.12.6) svabhānave: self-lustrous, (5.54.1)]

8.20.5:

At your coming (2), the unmoving hills and trees cry out (1,3). The earth trembles with your movement (4). [yāmah: movement, (10.20.9)]

8.20.6:

O Maruts, (alarmed) at you forceful movement (1), the heaven seeks to move upwards more (2), towards the vast regions (3).
You leaders display your powerful bodies with strong arms (4).

[tvakshasā: mighty, (1.100.15)]

⁴ वि द्वीपानि पापंतन् (1), तिष्ठंद् दुच्छुना (2), उभे युंजन्त रोदंसी (3), प्र धन्वांनि ऐरत शुभ्रखादयो (4), यदेर्जथ स्वभानवः (5)

⁵ अर्च्युता चिद् वो (1), अज्मन् (2), आ नानंदित पर्वतासो वनस्पितिः (3), भूमिः यामेषु रेजते (4)

⁶ अमाय वो मरुतो यातेवे (1), द्यौः जिहीत उत्तरा (2), बृहत् (3), यत्रा नरो देदिशते तन्षु आ त्वक्षांसि बाह्रोजसः (4)

8.20.7:

The leaders by the self-law bear the glory (1,3). They have great splendour, full of strength and shed the rain (2). They have the elegant form (4).

[Line 4: ahrutapsavah: a form without cunning; elegant form, (1.52.4); psavah: form:

svadhām: self-law, law of their own nature. Each god has his/her self-law;]

8.20.8:

The sounds of Vāṇa created by Sobhari-s (2), become united with the rays (1), in the covering sheath of the golden chariot (3).

Let the great Maruts of perfect birth (5,7), born of the same mother-cow (prshṇi) (4), be gracious to us for our enjoyment and impulsions (6,8).

[ajyati: united, (3.17.1); bhuje: enjoyment, (1.30.20); sparase: be gracious; vāṇa: a musical instrument]

8.20.9:

O pourers of the (Soma) offering (2), bring the offerings to the host of Maruts who are mighty (1,3). (They are) swift-moving and pour the gifts (4).

⁷ स्वधामनु श्रियं नरो (1), महिं त्वेषा अमेवन्तो वृषंप्सवः (2), वहन्ते (3), अहुंतप्सवः (4)

[ै] गोभिः (1), वाणो अज्यते सोभीणां (2), रथे कोशे हिर्ण्यये (3), गोर्बन्धवः (4), सुजातासं (5), इषे भुजे (6), महान्तौ (7), नः स्परंसे नु (8)

[ै] प्रति वो (1), वृषः अञ्जयो (2), वृष्णे शर्धाय मारुताय भरध्वम् ह्व्या (3), वृषप्रयान्णे (4)

8.20.10:

O Maruts, pouring rain, (you come) in your chariots (2), with strong horses, which have strong wheels (1,3).

Come to us to accept our offerings for your advent (5).

O leaders, you come with ease like swift-rushing birds (4).

[vṛthā: with ease, (6.12.5); shyenī: swift-rushing, (1.140.9)]

8.20.11:

A revealing light of golden lustre, blazes forth (from them) (2). common to all of them (1).

In their arms are the spears like the lightning (3).

[samānam: equal;
anji: a revealing light, (1.36.3), (5.52.15), (4.58.9)]

8.20.12:

The mighty and forceful Maruts with their powerful arms (1), do not try to manifest their powers (merely to protect) their bodies (2). Weapons like bows are placed firmly in the chariot (3). The glory (of conquest) over (the hostile) army is yours (4). [yetire: to manifest, (5.59.2); āyudha: see (8.6.3)]

¹⁰ वृष्णुश्वेन (1), मरुतो वृषंप्सुना रथेनु (2), वृषं-नाभिना (3), आ रथेनासो न पुक्षिणो वृथां नरो (4), हुव्या नौ वीतयें गत (5)

¹¹ समानम् (1), अञ्जि एषां वि भ्राजन्ते रुक्मासो (2), अधि बाहुषुं दविद्युतित ऋष्टयः (3)

¹² त <u>ब्</u>यासो वृषंण <u>ब्</u>यबाह्यो (1), निकः तुन्षुं येतिरे (2), स्थिरा धन्वानि आयुंधा रथेषु (3), वो अनींकेषु अधि श्रियः (4)

8.20.13:

Their splendour has an eternal name, the sole one (ekam) (1,3); it spreads widely like waters (2).

(The aspirants) enjoy (or share) in their force and growth (4), as if it is their paternal gift (5). 13

[bhuje: for enjoyment, (1.127.8);

sahaḥ: force, (8.102.5)

vayah: growth, expansion, (8.102.1)]

8.20.14:

Adore these Maruts (1), chant the hymn of praise for them (2). They are rushing streams (3), (which act on us) like a master towards servants (4). Thus their gifts are great (5). Such are their gifts (6). [dhunīnām: (life's) rushing streams, (5.87.3); charama: lowly, (7.59.3)]

8.20.15:

O Maruts, that mortal who is in your protection (2), he is certainly your own (4).

In the earlier days, he was also full of happiness (as your own) (1,3). 15

¹³ येषाम् (1), अर्णो न सप्रयो (2), नाम त्वेषं शर्थतामेकमिद् (3), भुजे वयो (4), न पित्र्यं सहं: (5)

¹⁴ तान् वेन्दस्व मुरुतः (1), ताँ उपं स्तुहि (2), तेषां हि धुनीनाम् (3), अराणां न चेरमः (4), तदेषां दाना मुह्ला (5), तदेषाम् (6)

¹⁵ सुभगः (1), स व ऊतिषु (2), आसु पूर्वासु मरुतो व्युष्टिषु (3), यो वा नूनम् उतासीत (4)

8.20.16:

O master of sacrifice (2), when you come towards the mortal (1), to accept his offerings for your advent, O leaders (3), then O shakers, (he obtains from) you (5), the luminous inspiration, the gain of plenitude and bliss (4). [dhūtayaḥ: those who shake or pervade, (5.54.4); sumnam: bliss, (8.19.4); dyumnaiḥ: luminous inspiration or energies, (4.4.9)]

8.20.17:

May this laud be such that (4), the Maruts who are the children of Rudra (1), creators of the mighty one and ever-youthful (3), come from the heaven desiring us (2). [vedhasah: creators, (8.43.1); vashah: desire, (1.91.6);]

8.20.18:

O Maruts, great givers (2), (the aspirant) puts forth his power towards you (1), when he moves at once towards you who are bounteous (3). O ever-youthful ones, with the heart in an opulent state (5), may you approach and increase us (4,6). [vasya: greater riches, (8.71.6); opulent state, (10.45.9); smat: at once, (7.3.8);

¹⁶ यस्यं वा यूयं प्रति (1), वाजिनों (2), नर् आ ह्व्या वीतयें गृथ (3), अभि ष द्युमैरुत वाजंसातिभिः सुमा (4), वो धूतयो (5), नशत् (6) 17 यथां रुद्रस्यं सूनवों (1), दिवो वश्नन्ति (2), असुरस्य वेथसंः युवानः (3), तथा इत् अंसत् (4)

¹⁸ ये चाईन्ति (1), मुरुतः सुदानेवः (2), स्मत् मीळ्हुषः चरन्ति ये (3), अतश्चिदा न उप (4), वस्यसा हृदा युवान (5), आ ववृध्वम् (6)

arhan: putting forth the power, (2.3.1); upa ā vavṛdhvam: approach and increase;]

8.20.19:

O Sobhari, bring the Maruts to us with a new hymn of words (2), just as a farmer with the plow (urges) the cows (3). They, the showerers, are youthful and purifying (1). ¹⁹ [yūna: youthful;

nevishthaya: new, (1.82.2);

abhigāya: attract, bring; gāya: to bring (Chhāndogya Upanishad) charkṛṣhat: to drag with plough, (1.23.15)]

8.20.20:

With a hymn of words adore the Maruts (5). They are showerers, cause delight (3), and have the most excellent inspired knowledge (4). Like one called in all the fights (2), they invite (the opponent) by showing fists only (1).²⁰

8.20.21:

Maruts are of one passion (2), having oneness of natural kind and are brothers (3). (They) spread together in all directions (or quarters) (3), like rays or cows (1).

[samanyavah: of one passion, (5.87.8); sajātyam: oneness of natural kind, (2.1.5); our own people, (1.109.1); sabandhavah: brothers each unto the other, (5.59.5)]

¹⁹ यूर्न ऊषु नविष्ठया वृष्णीः पावकाँ (1), अभि सीभरे गिरा गाय (2), गा ईव चर्कृषत् (3)

²⁰ साहा ये सन्ति मुष्टिहेव हव्यो (1), विश्वांसु पृत्सु होतृषु (2), वृष्णीः चन्द्रान् न (3), सुश्रवंस्तमान् (4), गिरा वन्दंस्व मुरुतो अहं (5)

²¹ गार्वश्चिद् (1), घा समन्यवः (2), सजात्येन मरुतः सर्बन्धवः (3), रिहते ककुभौ मिथः (4)

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8.20.22:

(O Maruts), dancing with the golden light in your bosoms (2), the mortal (worshipping you) attains your friendship (3).

O Maruts, become aware of us (4).

Since you are inwardly permanent (6), we have forever your alliance (5).²²

[rukma-vakṣhasaḥ: with golden light in their bosoms, (2.34.2), (5.55.1);

nidhruvi: inwardly permanent, (7.3.1);

adhi gāta: become aware (of us), (10.78.8), (a verse to Maruts)]

8.20.23:

O Maruts, may you bring us (1,3), the healing powers associated with you Maruts (2). You are lavish givers, friends and move gracefully (4). ²³ [saptayah: steeds, (1.47.8), those which move gracefully, (1.85.1)]

8.20.24:

With your protections, you protected the ocean (1). You made people cross over (the foes) (2). (You) provided the well (for the thirsty Gotama) (3). You create bliss and are without foes (6,8). With your benignant power of protections (5,7), bring happiness to us (4). 24
[shivah: benignant power, (4.11.6); auspicious, (5.24.12);

krivim: well, (1.30.1);

²² मर्तिश्चिद् वो (1), नृतवो रुक्मवक्षस् (2), उर्प भ्रातृत्वम् आयंति (3), अधि नो गात मरुतः (4), सदा हि व आपित्वम् अस्ति (5), निध्नेवि (6)
²³ मरुतो (1), मारुतस्य न आ भैष्जस्य (2), वहता (3), सुदानवः यूयं संखायः सप्तयः (4),
²⁴ याभिः सिन्धुमवंथ (1), याभिस्त्वेथ याभिः (2), दशस्यथा क्रिविम् (3), मयो नो भूत (4), ऊतिभिः (5), मयोभुवः (6), शिवाभिः (8), असच-द्विषः (8)

türvatham: to cross over, (8.74.10);

Line 3: see, (8.22.12)]

8.20.25:

O Maruts of happy yajna (4),

may you bring the healing powers from the mountains (5),

from the Sindhu, and from the ocean (1,3),

for use against the dark forces (2).25

[parvateshu: mountains, tiered existence;

su-barhishah: of happy yajna, (1.74.5);

asiknyām: the dark powers, (4.17.15);

asiknīḥ: the dark ones (non-human powers) (10.3.1), (9.73.5).

S in this mantra regards this word as a name if a river. It is mentioned in (10.75.5), with the meaning 'that which is not pure'.]

8.20.26:

Fill our bodies with all the healing powers you have seen (1).

Speak on our behalf (regarding their power) (2).

O Maruts, pardon the evil-powers in him (and thus heal him) (3), and restore again the original condition from its sickly state (4).²⁶

[Line 4 is a part of (8.1.12);

rapāmsi: powers of evil, (1.69.4);

āturasya: the sick person;

işhkartāram: arranger, (10.140.5);

vihrutam: weakened state]

²⁵ यत् सिन्ध्ौ (1), यदसिक्रयां (2), यत् संमुद्रेषुं (3), मरुतः सुबर्हिषः (4), यत् पर्वतेषु भेषुजम् (5)

²⁶ विश्वं पश्यन्तो बिभृथा तुन्षु आ (1), तेना नो अधि बोचत (2), क्षुमा रपौ मरुत आतुरस्य (3), न इष्कर्ता विह्नुतुं पुनः (4)

Anuvāka 4: Sūkta-s (21-30)

[Sūkta 21 and 24 are to Indra, 22 to Ashvins, 23 to Agni, 25 to Ashvins and Vāyu, 26 to Mitra-Varuņa and All-gods, 27-30 to the All-gods. There are 186 mantra-s in these 10 sūkta-s.]

21. Indra and gifts

Rishi: Sobharih Kāṇvaḥ;

- 8.21.1: Bring us the plenitude
- 8.21.2: You, our friend and our protector
- 8.21.3: Lord of life-energy and Soma
- 8.21.4: Keen to be with you
- 8.21.5: We like to sit around you like birds
- 8.21.6: We speak with surrender to you
- 8.21.7: None like you
- 8.21.8: We seek friendship and enjoyment
- 8.21.9: He has given us riches
- 8.21.10: To rejoice in Indra
- 8.21.11: As your ally, we can face the terrible foe
- 8.21.12: Resist foes with evil thoughts
- 8.21.13: You are brotherless from birth
- 8.21.14: No friends among wealthy
- 8.21.15: We sit together with Indra
- 8.21.16: May we never grab riches
- 8.21.17: Sarasvati, rich in joy
- 8.21.18: The lavish giver, king Chitra
- Metre: 1,3,5,7,9,11,13,15,17, Kakup;
- 2,4,6,8,10,12,14,16,18, Satobrhatī;

8.21.1:

O you incomparable (1), desirous of your protection (4), we invoke you for bringing us the marvellous plenitude (3,5), just as men call a stable person for help (2). [stūra: stable, (10.156.3)]

[Stura: stable, (10.156.3)]

8.21.2:

We approach you for protection in our actions (1).

May he who is youthful, fierce and impetuous come to us (2).

O Indra, we, your friends have chosen you (4),
as our protector and conqueror (of riches) (3,5).

[vavṛmahe: (we have) chosen, (8.19.3);
sānasim: conquering, (8.102.12);]

8.21.3:

O Lord of life-energy, Ray-cows and fertile lands (3), the Soma-delight (is ready) (2); come and drink the Soma, O lord of Soma (1,4).³
[urvarāsu: fertile lands, (1.127.6); human beings who are interested in spiritual progress.]

¹ वृयमु त्वाम् अपूर्व्य (1), स्थूरं न किच्चद् (2), भरेन्तो (3), अवस्यवं: (4), वार्जे चित्रं हवामहे (5)

² उर्प त्वा कर्मन् ऊतये (1), स नो युवोग्रः चंक्राम् यो धृषत् (2), त्वामित् हि अवितारं (3), ववृमहे सर्खाय इन्द्र (4), सानुसिम् (5)

³ आ यांहि (1), इम इन्द्वो (2), अश्वपते गोपंत उर्वरापते (3), सोमं सोमपते पिव (4)

8.21.4:

O Indra, we destitute of kin (2), labour to be with you, having kin in profusion (1,3). With all (the riches) of your planes come to us (4), for the drink of Soma, O showerer (5). [yemima: (we) labour, (4.2.14);]

8.21.5:

Like birds, we sit around you (1), with the rapturous Soma mixed with (products of) Ray-cows (2). which make us to grow in greatness (3).

We repeatedly laud you, facing you, O Indra (4).

[nonumah: (we) laud;]

8.21.6:

We speak to you with prostrations of surrender (1).

Why are you contemplative so often (2)?

O master of steeds, may you, the giver, grant our desires (3).

You are the giver, are yours; our thoughts are on you (4).

8.21.7:

O Indra, we are new to your protection (1), O thunderer, we have not known anyone (2), more wide-moving than you, even from ancient times (2).

⁴ वृयं हि त्वा बन्धुंमन्तम् (1), अबन्धवो विप्रांस इन्द्र (2), येमिम (3), या ते धार्मानि वृषभ् तेभिः आ गंहि विश्वेभिः (4), सोर्मपीतये (5) 5 सीदंन्तस्ते वयो यथा (1), गोश्रीते मधौ मदिरे (2),

विवर्धणे (3), अभि त्वामिन्द्र नोनुमः (4)

⁶ अच्छो च त्वैना नर्मसा वदामिस (1), किं मुहुश्चिद् वि दींधयः (2), सन्ति कार्मासो हरिवो दुदिष्ट्वं (3), स्मो वयं सन्ति नो धियः (4)

⁷ नूद्<u>ता</u> इदिन्द्र ते व्यमूती (1), अंभूम नृहि न् ते अद्रिवः (2), विद्या पुरा परीणसः (3)

[parīṇasaḥ: wide-moving, (8.84.7); pervading on every side, (5.10.1)]
8.21.8:

O hero, we know your friendship and your enjoyments (1).
O thunderer, we seek both of them from you (2).
O treasure intensify in us (3)

O treasure, intensify in us (3), the all-sided plenitude and Ray-cows, O handsome one (4). [samasmin: all;]

8.21.9:

O friends, I laud Indra, for your protection (2).

From days of old, he has given us the excellent riches (1).

[vasyaḥ: great riches, (8.71.6); opulent state, (10.45.9);

pra + ānināya: given;

ūtayaḥ: protection; increasings;

idamidam: this and this, repetition for emphasis]

8.21.10:

(His adorer) rejoices in (Indra) (2), the lord of existence, who has power over men of vision (1). To us, his adorers, Maghavan gives (4), the Ray-cows and life-energies, in hundreds (3,5).

[ै] विद्या संखित्वमुत शूर भोज्यम् (1), आ ते ता विज्ञिन् ईमहे (2), जुतो संमस्मिना शिशीहि नो वसो (3), वाजें सुशिष्र गोर्मति (4)

[े] यो न इदिमिदं पुरा प्र वस्य आनिनाय (1), तर्मु वः स्तुषे सर्खाय इन्द्रमूतये (2)

¹⁰ हर्यश्वं सत्पतिं चर्षणीसहं (1), स हि ष्मा यो अर्मन्दत (2), आ तु नुः स वयति गव्यम् अश्व्यं (3), स्तोतृभ्यो मधवां (4), शतम् (5)

8.21.11:

Allied to you (1), we can face defiantly the hate-breathing foe (2), in a contest on behalf of men rich in light (3). 11

8.21.12:

(O Indra), one called by many (2), may we conquer the contenders in the battle (1,3). May we resist the foes with evil-thoughts (4). With the aid of Maruts, may we kill Vṛtra (5), and have growth (6).

O Indra, may you completely protect our thoughts (7). [dūḍhyaḥ: duḥ-dhyaḥ: one with evil thoughts, (8.19.15), (8.75.9)]

8.21.13:

O Indra, from your birth in ancient times (2), you are brotherless and without any kinsman or a leader (1). You desire the kindred only during battles (3). ¹³
[Line 3: you participate in battles to help others; you do not need any help; abhrātṛvyaḥ: without brothers; without enemies (in Brāhmaṇa books); anā: without leader, (S)]

¹¹ त्वयां ह स्विद् युजा (1), वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि संस्थे (2), जनस्य गोमतः (3)

¹² जर्येम कारे (1), पुंरुहूत (2), कारिणो (3), अभि तिष्ठेम दुर्ट्यः (4), नृभिर्वृत्रं हुन्यामं (5), श्रूशुयाम् (6), च अर्वेः इन्द्र प्र णो धिर्यः (7)

¹³ अभ्रातृब्यो अना त्वम् अनीपिः (1), इन्द्र जनुषां सनादंसि (2), युधेत् अपित्वम् ईच्छसे (3)

8.21.14:

O Indra, you don't discover friendship among the wealthy (1). Those who imbibe liquor hurt you (2).

When you make a happy sound, you bring riches (3).

Then you are invoked as a father or protector (4). 14

[Line 3: When you are pleased at the end of yajna, you make a jubilant sound, indicating that you will give riches to the yajamāna. Lines 1,2: Indra does not choose his friends based on wealth; Habits like drinking are repulsive. Only those completely dedicated to the godly work are his friends.

pīyataḥ: hurt you, (10.68.6); offend you (S); nadanum: a sound of approval; (S); (occurs once); ūhe: to bear, (5.3.9)]

8.21.15:

Like fools, may we not show disrespect to you (1), Indra who is our friend (2).

During the pressing of Soma, may we all sit together (3).

[mūrāsah: fools, the persons of ignorance]

8.21.16:

O giver of Ray-cows (2), may we never be excluded from your riches (1,3). May we never grab them (4). O master, establish in us the firm riches (5); bring them over (6). Your (string of) gifts cannot be stopped (7).

 ¹⁴ नकी रेवन्तं सख्यायं विन्दसे (1), पीयंन्ति ते सुराश्वः (2), यदा कृणोषि नद्नुं समूह्सि (3), आदित् पितेवं हूयसे (4)
 15 मा तें अमा-जुरौ यथा मूरासं (1), इन्द्र सख्ये त्वावंतः (2), नि षंदाम सर्वा सुते (3)

¹⁶ मा तें (1), गोदत्र (2), निरंराम राधंस (3), इन्द्र मा तें गृहामहि (4), हुळ्हा चिंदुर्य: प्र मृंशु (5), अभि आर्थर (6), न तें दामानं आदभें (7)

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[nih + arāma: to be excluded, (7.56.21); $d\bar{a}m\bar{a}nam$: see (8.23.2);]

8.21.17:

For the giver (or sacrificer) (4), Indra is the giver of plenitude (1); or Sarasvatī, rich in joy, is the giver of felicities (2), or you the wonderful (is the giver) (3).

[The sacrificer says that for him, Indra or Sarasvati or the Wonderful and Ineffable are all givers of riches or felicities. subhagā: rich in joy; here Sarasvati is not a river, but the goddess of inspiration;]

8.21.18:

With his gifts of thousands and ten thousands (6), the king Chitra, spreads his riches (1,4), more than any other king on the bank of Sarasvatī (2). (He spreads) like Parjanya his rains (3,5).

22. Ashvins

Rishi: Sobharih Kāņvah;

- 8.22.1: Ashvins go to Sūrya
- 8.22.2: Praise the car with right thinking, O Sobhari
- 8.22.3: They have a multiplicity of forms
- 8.22.4: The natures of the two wheels
- 8.22.5: The three pillared golden car
- 8.22.6: You prepare the gross body by effort
- 8.22.7: Bring the riches along the path of truth
- 8.22.8: Soma in abundance

¹⁷ इन्द्रों वा घेत् इयंत् मुघं (1), सरंस्वती वा सुभगां दृदिर्वसुं (2), त्वं वा चित्र (3), दाशुषे (4)

¹⁸ चित्र इद् राजां (1), राजुका इदेन्युके युके सर्रस्वतीमनुं (2), पूर्जन्यं इव (3), तृतनुद्धि (4), बृष्ट्या (5), सहस्रम्युता दर्दत् (6)

8.22.9: Car with strengthening impulsions

8.22.10: Healing powers to the sick

8.22.11: Ashvins have the unseizable ray

8.22.12: You are dear to all

8.22.13: We call them with prostrations of surrender

8.22.14: They, Rudra-s, do not give us upto foes

8.22.15: Lords of enjoyment with fierce path

8.22.16: Be easy of access to us

8.22.17: You give us many enjoyments

8.22.18: Fulfillers of action

Metre: 1,3,5,7, Brhatī; 2,4,6,10,14,16,18, Satobrhatī

(12/8/12/8); 8, Anushtup; 9,11,13,15,17, Kakup (8/12/8);

12, Madhyejyotih (12/8/12/12);

8.22.1:

I invoke for our protection the perfect chariot (1).

Ashvins have ascended this chariot for the wedding of Sūryā (3). They are swift to our call, their path is fierce (2).

[rudravartanī: those whose course of movement is fierce, (1.3.3) damsiṣhṭhau: perfect workers, (10.143.3)

Line 3: appears in (5.73.5)]

8.22.2:

O Sobhari, (praise) the car with right thinking (4).

It has nourished its earlier (owners) (1).

It is swift to call, desired by many, and protects all (2).

It is foremost in battle and adored by all (3).

It is free of hurt and is hated by foes (5).²

¹ ओ त्यमंह् आ रथंमुद्या दंसिष्ठमूत्वें (1), यमंश्विना सुहवा रुद्रवर्तनी (2), आ सूर्यायैं तस्थथुं: (3)

² पूर्व-अपुषं (1), सुहवं पुरुस्पृहं भुज्युं (2), वाजेषु पूर्व्यम् सचनार्वन्तं (3), सुमृतिभिः सोभरे (4), विद्वेषसम् अनेहसंम् (5)

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[bhujyuḥ: one who protects all (S), name of a king who was saved by Ashvins as related in (1.116.20) and several mantra-s]

8.22.3:

With the obeisance of surrender, the gods Ashvins (2), are attracted to come in our front for our protection (3). (They can have) a multiplicity of forms and are famous $(ty\bar{a})$ (1). They go to the house of the giver (4).

[purubhūtamā: in the multiplicity of their forms, (5.73.2), an epithet to Ashvins;]

8.22.4:

One wheel of the car can move in every direction (1). The other wheel is impelled to follow your movement (2). O lords of bliss, with your right thinkings (4), hasten to our front like a cow towards its calf (3,5). [Lines 1,2: idea in (5.73.3); *īrmā*: movement, (5.73.3)]

8.22.5:

O Ashvins, your well-known car graces heaven and earth (1,3). It has three pillars and caparisoned with gold (2), O Nāsatya-s, may you come in it (to us) (4).

³ इह त्या पुंरुभूतंमा (1), देवा नमोभिरिश्वनां (2),
अर्वाचीना स्ववंसे करामहे (3), गन्तांरा दाशुषों गृहम् (4)
⁴ युवो रथंस्य परि चक्रमीयत (1), ईर्म अन्यद् वाम् इषण्यति (2),
अस्माँ अच्छां (3), सुमृतिवाँ शुभस्पती (4), आ धेनुरिव धावतु (5)

⁵ रथो यो वां (1), त्रिवन्धुरो हिरंण्याभीशुः अश्विना (2), परि द्यावांपृथिवी भूषंति श्रुतः (3), तेनं नासृत्या गंतम् (4)

8.22.6:

You gave to Manu the ancient powers of Heaven (1). You prepare the gross body by strenuous effort (2). O Ashvins, lords of enjoyment, we laud you (4), with right thinking now (3).

[Line 2: (alt.) You made the corn to grow by tilling; yava: corn, gross body; yavam vrkena is in (1.117.21)]

8.22.7:

May you bring us the riches of plenitude (1). along the paths of truth (2).

O showerers, you approached Tṛkṣhi, son of Trasadasyu (3), with your hero-mights and pleased him (4).

[jinvathah: to please]

8.22.8;

O leaders who rain abundantly the substance (2), this Soma has been pressed out for you by the stones (1). May you come to the Soma-drinking (3), in the house of sacrificer and drink it (4).

8.22.9:

You rain the riches abundantly (2).

May you ascend the golden car with its kosha (1).

Yoke the car with strengthening impulsion (3).

⁶दशस्यन्ता मनेवे पूर्व्यं दिवि (1), यवं वृकेण कर्षथः (2), ेता वामुख सुमृतिभिः (3), शुभस्पती अश्विना प्र स्तुवीमहि (4)

⁷ उर्प नो वाजिनीवस् यातम् (1), ऋतस्य पृथिभिः (2), येभिस्तृक्षिं वृषणा त्रासदस्यवं (3), मुहे क्षुत्राय जिन्वधः (4)

⁸ अयं वामद्रिभिः सुतः सोमौ (1), नरा वृषण्वस् (2), आ योत् सोमेपीतये (3), पिर्वतं दाशुषौ गृहे (4)

⁹ आ हि रुहर्तमिश्वना रथे कोशे हिर्ण्यये (1), वृषण्वस् (2), युआथां पीर्वरीरिषः (3)

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[kosha: covering sheath (of heaven), (8.72.8)]

8.22.10:

With your powers you protected Paktha, Adhrigu and Babhru (1), who make you joyful (2).

May you come to us swiftly with these powers (3). Apply the healing powers to the sick (4). 10

8.22.11:

We, having the light, and paths irresistible (1,4), invoke Ashvins at dawn with hymns (3).

They have the unseizable Ray (2).

I vinantanali those who have the light (3,10.9)

[vipanyavah: those who have the light, (3.10.9)
adhrigāvah: those whose paths cannot be opposed, (1.64.3);
adhrigūh: one with unseizable Ray, (8.60.17)]

8.22.12:

O showerers, may you come with helpful powers to my call (1). With your many energies you are dear to all (2).

O bounteous leaders, with many forms and impulsions (3), come to us with these (powers) (5),

By them you raised the waters in the well (4).

[krivim: well; store of energy lying at the bottom of our subtle body. (1.116.9) states that Ashvins eased the thirst of Rishi Gotama by these energies lying at the depth. The raising of the waters in the well is mentioned earlier in (8.20.24).

vishvapsuh: with many energies, (10.77.4), (6.35.3)]

गिभीः पुक्थमविथो याभिः अधिगुं याभिः बुभुं (1), विजीवसम् (2), ताभिनों मुक्षू तूर्यमिश्वना गतं (3), भिष्ज्यतं यत् आतुरम् (4)
 यदिधिगावो (1), अधिग् इदा (2), चिदह्रौ अश्विना हवामहे वयं गिभिः (3), विपन्यवः (4)
 ताभिरा यातं वृष्णोपं मे हवं (1), विश्वप्सुं विश्ववार्यम् (2), इषा महिष्ठा पुरुभूतमा नरा (3), याभिः क्रिविं वावृधुः (4), ताभिरा गतम् (5)

8.22.13:

We call the Ashvins with adoration at day-break (1). I seek them with prostration of surrender (2). 13

8.22.14:

The two are the lords of enjoyment, whose paths are fierce (2,4). (We call) both at dawn and night and also in battle or journeying (1,3). May these Rudra-s with the plenitude of riches (6), not give us up to the mortal foes (5,7).

[mā ati khyatam: not give us up;

rudravartanī: see (8.22.1);

yāman: in battle, (6.15.5), in the journeying, (10.46.10)]

8.22.15:

O gracious Ashvins, be easy of access with your car (2), to us at dawn, to us who are eager for you (1).

I, Sobharī invoke you as my father did (3).

[sakṣhanī: who help devotees to overcome foes, (1.111.3); gracious

[sakshani: who help devotees to overcome foes, (1.111.3); gracious sugmyam: easy of access, (1.48.13)]

8.22.16:

O Ashvins, you are swift as thought, and are showerers (1), you release the delight (2).

With many protections come quickly (to us) (3,5).

For the sake of our protection, stay close to us (4).

You give us many enjoyments (6).

¹³ तौ <u>इ</u>दा चिदहानां तावश्विना वर्न्दमान उपं ब्रुवे (1), ता ऊ नर्मोभि: ईमहे (2)

¹⁴ ताविद् दोषा ता उषिर्स (1), शुभस्पती (2), ता यामेन् (3), रुद्रवर्तनी (4), मा नो मर्ताय रिपर्वे (5), वाजिनीवसू परो रुद्रौ (6), अति ख्यतम् (7)

¹⁵ आ सुग्म्यांय (1), सुग्म्यं प्राता रथेनाश्विनां वा सक्षणी (2), हुवे पितेव सोर्भरी (3)

¹⁶ मनौजवसा वृषणा (1), मदच्युता (2), मक्षुंगुमाभिः ऊतिभिः (3), आरात्तांचिद् भूतमस्मे अवंसे (4), पूर्वीभिः (5), पुरुभोजसा (6)

[puru bhojasam: (givers of) many enjoyments, (7.9.2)]

8.22.17:

O Ashvins, fulfillers of action (5),

O leaders, come to our house for drinking the Soma (1,3), along with life-energy (steed), Ray-cows and gold (2,4,6).

[dasra: fulfillers of action, (1.3.3), Ashvins]

8.22.18:

May we retain within all the beautiful things (6), given to us on your arrival (4), done perfectly with great skills (1), and with perfect hero-power, blissful (2). (They are) desired by all, and inviolate from the demons (3). You have the plenitude of riches (5).

[āyāne: on your arrival;

su-prävargam: done perfectly with great skills, (8.4.6);

ādhīmahi: retain within;]

23. Agni

Rişhi: Vishvamanāḥ Vaiyashvaḥ;

- 8.23.1: He is like a string of speeding cars
- 8.23.2: Laud Agni with the word
- 8.23.3: Possessor of the word of illumination
- 8.23.4: He stands in ageless light
- 8.23.5: His divine lustre
- 8.23.6: He is the messenger
- 8.23.7: He is the priest of call for seeing men
- 8.23.8: Possessors of truth can speed Agni
- 8.23.9: Seekers of the truth cling to him

¹⁷ आ नो (1), अश्वांवत् (2), अश्विना वृतिः यांसिष्टं मधुपातमा नरा (3), गोर्मद् (4), दस्रा (5), हिर्रण्यवत् (6)

¹⁸ सुप्रावर्गं (1), सुवीर्यं सुष्ठु (2), वार्यम् अनांधृष्टं रक्षस्विनां (3), अस्मिन्ना वाम् आयाने (4), वाजिनीवस् (5), विश्वां वामानिं धीमहि (6)

8.23.10: Our sacrifices to go him

8.23.11: Ageless fire

8.23.12: Son of our begetting

8.23.13: Wards off all demon powers

8.23.14: Hear my new laud

8.23.15: Magic cannot be of help

8.23.16: Rişhi Vyashva

8.23.17: Ushana of inspired wisdom

8.23.18: Gods of one mind

8.23.19: The immortal is the envoy of mortals

8.23.20: He is the one to be prayed

8.23.21: Agni founds much increase in him

8.23.22: Knower of all things born

8.23.23: Offer sacrifice to Agni with thinkings

8.23.24: Agni, vast in his wideness

8.23.25: Guest of man and the son of trees

8.23.26: Seated on the sacred grass

8.23.27: Conquer desirable things

8.23.28: You are of deep calm

8.23.29: Open us to luminous impulsions

8.23.30: Have purified judgement

Metre: Ushnik

8.23.1,2:

Pray to Agni as he fronts you (1).

Worship with sacrifice the knower of all things born (2).

With his driving smoke and his unseizable light (3),

he is like the string of speeding chariots (4,8),

to a competitor in the race (7).

O all-seeing universal mind, laud Agni with the word (5,6). 1,2

¹ ईळिष्वा हि प्रतीव्यं (1), यजस्व जातवेदसम् (2), चरिष्णुधूमम् अगृंभीतशोचिषम् (3)

² दामान (4), विश्विचर्षणे अग्निं विश्वमनो (5), गिरा उत स्तुषे (6), विष्पर्धसो (7), रथानाम् (8)

[dāmānam: string, (4.54.2) viṣhpardhasaḥ: vi-spardhasaḥ: competitor in the race;]

8.23.3:

He is the possessor of the word of illumination (2).

Agni finds the Treasure (5),
by the approach to knowledge (4),
of those on whom he presses (1),
and seizes on their impulsions and their satisfactions (3).

8.23.4:

Up stands his ageless light (1,3), as he flames out with his burning tusks (2,4), in his beautiful splendour, in the glory of his troops (5).

8.23.5:

Even so, stand up as they laud you (1,3), O doer of the pilgrim-rite (2). Shine out with your wide light (6,8), with your vast all- regarding divine lustre (4,5,7).

[shushukvaniḥ: shining;

kṛpa: lustre;

abhikhyā: all-regarding;

bhāsā: wide light, (6.1.11)]

³ येषांम् आबाध (1), ऋग्मियं (2), इषः पृक्षश्चं नि्ग्रभें (3), जुपुविदा वहिः (4), विन्दते वसुं (5)

⁴ उर्दस्य शोचिरंस्थाद् (1), दीदियुषो (2), वि अजरंम् (3), तपुंर्जम्भस्य (4), सुद्युतौ गण्श्रियं: (5)

⁵ उर्दु तिष्ठ (1), स्वध्वर् (2), स्तर्वानो (3), देव्या कृपा (4), अभिख्या (5), भासा (6), बृंहता (7), शुंशुक्रनिः (8)

8.23.6:

O Agni, go with perfect utterances of the Word (1), offering uninterruptedly the oblations (2). You have become the messenger (3), and the carrier of the offerings (4).

8.23.7:

I call for you the ancient Fire (1), the Priest of the call of the men of foresight (2). Him with this word I declare (3), for you I laud him (4).⁷

[you: a fellow aspirant]

8.23.8:

In the man possessing the truth (6), they speed Agni with the wonderful will (4,2), like a friend firmly established (5). (They do this) with the sacrifices and with the light (1,3).

8.23.9:

To Agni the possessor of the Truth (1), the accomplisher of the sacrifice (3), the seekers of the Truth have come with the word (2,4), and cling to him in the seat of the adoration (5).

⁶ अग्नें याहि सुंश्वास्तिभिः (1), ह्व्या जुह्नान आनुषक् (2), यथां दूतो बुभूथं (3), ह्वयुवाहनः (4) ⁷ अृग्निं वेः पूर्व्यं हुंबे (1), होतारं चर्षणीनाम् (2),

र अप्नि वे: पूर्व्यं हुंबे (1), होतारं चर्षणीनाम् (2) तमया बाचा गृणे (3), तमुं व: स्तुषे (4)

⁸ युज्ञेभिः (1), अर्द्धुतक्रतुं (2), यं कृपा (3), सूदयन्तु इत् (4), मित्रं न जने सुधितम् (5), ऋतावनि (6)

² ऋतार्वानम् (1), ऋतायवो (2), युज्ञस्य सार्धनं (3), गिरा उपौ (4), एनं जुजुषुः नर्मसस्पुदे (5)

[jujuṣhuḥ: cling; upa: come, approached]

8.23.10:

United in their effort, let our sacrifices go (2), towards him, most fiery-wise of the Angirasa-s (1).

He is the summoner on behalf of men, and most glorious (3).

8.23.11:

O ageless Fire (1), those lights of yours kindling the Vast (2), are like virile and mighty horses (3).

8.23.12:

So do thou, O Lord of Energies (1), give us the wealth, hero-might (2).

Protect us in our battles (3,5), in the Son of our begetting (4).

[Line 4: Our successors (of ideas, teachings) and their extensions]

8.23.13:

Indeed, the lord of the peoples (1), keen and glad in the house of man (2), wards off all demon-powers (3).

¹⁰ अच्छा नो अङ्गिरस्तमं (1), युज्ञासौ यन्तु सुंयतः (2), होता यो अस्ति विक्ष्वा युज्ञस्तमः (3)

¹¹ अग्ने तव त्ये अंजर (1), इन्धांनासो बृहद् भाः (2), अश्वां इव वृषंणः तविषीयवेः (3)

¹² स त्वं न ऊर्जां पते (1), र्यिं रास्व सुवीर्यम् (2), प्रार्व (3), नस्तोके तनये (4), समत्स्वा (5)

¹³ यद् वा र्ड विश्वपतिः (1), शितः सुप्रीतो मनुषो विशि (2), विश्वेदग्निः प्रति रक्षांसि सेथति (3)

8.23.14:

O Agni, on hearing my new laud (1), consume utterly the demon magicians, with thy burning flame (3), O hero, O lord of the peoples (2).

[māyinah: (demon) magicians;]

8.23.15:

Not even by magic (1), can the mortal foe master the man (2), who offers worship to Agni with his gifts of the oblation (3). 15

8.23.16:

Desirous of the shower of gifts (2), the Rishi Vyashva gratified you, discoverer of riches (1,3). We kindle you high for getting the great felicities (4). [ukṣhaṇyuḥ: seeker of the shower of riches]

8.23.17:

Ushanā of the inspired wisdom (1), set you within for men as the summoner (2), the doer of sacrifice, the knower of all things born (3,4). [manave: for men;

hotāram: the priest who calls the other gods to come to the yajna; priest of invocation;]

¹⁴ श्रुष्टचंग्रे नर्वस्य मे स्तोमस्य (1), बीर विश्पते (2), नि मायिनः तपुषा रक्षसौ दह (3)

¹⁵ न तस्य माययां चना (1), रिपुः ईशीत मत्यः (2), यो अग्रये ददाशं ह्रज्यदांतिभिः (3)

¹⁶ व्यंश्वः त्वा वसुविदेम् (1), उक्षण्युः (2), अप्रीणात् ऋषिः (3), महो राये तम् त्वा समिधीमहि (4)

¹⁷ **बुशनां काव्यः** (1), त्वा नि होतारम् असादयत् (2), आयुजिं त्वा मनवे (3), जातवेदसम् (4)

8.23.18:

All the gods with one mind (1), made you the messenger (2).

O godhead, by inspired knowledge you became (3), supreme and a lord of sacrifice (4).

8.23.19:

Him immortal, let the mortal hero make his envoy (1), the purifying Fire with his black path (2), vast in his wideness (3).

8.23.20:

Him let us call putting forth the ladle (1), the luminous, the brilliant in light (2). (He is) the one to be prayed by men (3,5), the ancient and unaging Fire (4).²⁰

8.23.21:

For the mortal who performs sacrifice (2), to him by his gifts of the offering (1), he founds much increase (in him) (3), and a glory of his hero-strengths (4).

¹⁸ विश्वे हि त्वां सुजोषंसो देवासौ (1), दूतमक्रंत (2), श्रृष्टी देव (3), प्रथमो यज्ञियों भुवः (4)

¹⁹ इमं घो बीरो अमृतं दूतं कृण्वीत मर्त्यः (1), पावकं कृष्णवर्तनिं (2), विहायसम् (3)

²⁰ तं हुंवेम यृतस्रुंचः (1), सुभासं शुक्रशोचिषम् (2), विशाम् (3), अग्निमजरं प्रत्नम् (4), ईडचेम् (5)

²¹ यो अंस्मै हुव्यदांतिभिः (1), आहुंतिं मर्तोः अविधत् (2), भूरि पोषं स धंत्ते (3), वीरवद् यशः (4)

8.23.22:

To Agni, the ancient, the first and supreme (1,3), the knower of all things born in the sacrifices (2), comes the ladle, full of the oblation with the obeisance (4).²²

8.23.23:

May we offer sacrifice to Agni (1), as did Vyashva with these greatest and richest thinkings (3), to (Agni), the brilliant in light (4).²³

[ābhiḥ: with these]

8.23.24:

O Rshi, son of Vyashva (4), now sing the word of illumination as did Sthūrayūpa (1,3), to Agni, the dweller in the house, vast in his wideness (2).

8.23.25:

The guest of men, the son of the Trees (1,2), the illumined seers praise the ancient Fire, for his protection (3).²⁵

²² प्रथमं जातवेदसम् (1), अग्निं युज्ञेषुं (2), पूर्व्यम् (3), प्रति स्रगैति नर्मसा हिवष्मती (4)

²³ आभि: विधेमाग्नये (1), ज्येष्ठांभि: व्यश्ववत् (2), मंहिष्ठाभि: मतिभि: (3), शुक्रशोंचिषे (4)

²⁴ नूनर्मर्च (1), विहायसे (2), स्तोमेभिः स्थ्रयूप्वत् (3), ऋषे वैयथ (4), दम्यायाग्रये (5)

²⁵ अतिथिं मार्नुषाणां (1), सूनुं वनस्पतीनाम् (2), विप्रो अग्निमवसे प्रत्नमीळते (3)

8.23.26:

Turned towards all the great beings (1), turned towards our human offerings (2), you take your seat on the sacred grass (3,5), by our obeisance of surrender (4).

[shatah: satah: beings; adhi: turned to;]

8.23.27:

Conquer for us many desirable things (1), take possession of the wealth that brings us our many longings (2), and hero-energy and the offspring and the glory (3).²⁷

8.23.28:

O Agni, you are desired by all and are of deep calm (1). To many persons impel the gifts all the time (2,4), O treasure, O most youthful (3). 28

[sushāmņe: susāmani: of deep calm, (8.60.18);

shashvate: many, (4.7.6), eternal, (1.72.1)]

8.23.29:

You are he who overcomes (our foes) (1). You open to us the luminous impulsions (2). Open to us the conquest of the great Riches, O Agni (3).

²⁶ महो विश्वाँ अभि षुतो (1), अभि हुव्यानि मानुषा (2), अग्ने नि षेत्सि (3), नमसा (4), अधि बर्हिषि (5)

²⁷ वंस्वां नो वार्यां पुरु (1), वंस्वं रायः पुरुस्पृहंः (2), सुवीर्यस्य प्रजावंतो यशस्वतः (3)

²⁸ त्वं वेरो सुषाम्णे अग्ने (1), जनीय चोदय सदी (2), वसो रातिं येविष्ठ (3), शर्थते (4)

²⁹ त्वं हि सुंप्रत्रसि (1), त्वं नो गोर्मतीः इषः (2), महो रायः सातिमेग्ने अपा वृधि (3)

8.23.30:

O Agni, you are the glorious one (1); bring to us Varuna and Mitra (2). (They are) the all-rulers who possess the Truth (3), and have the purified judgment (4).

24. Indra

Rishi: Vishvamanāh Vaiyashvah;

8.24.1: Let us pray with this mantra

8.24.2: Inspired knowledge

8.24.3: Riches full of varied listenings

8.24.4: Bring riches to the needy

8.24.5: Your help cannot be limited

8.24.6: I run to you with chants

8.24.7: Universal mind

8.24.8: Your new achievements

8.24.9: Your gifts are inviolate

8.24.10: Destroy the strong places of hostiles

8.24.11: May we remain within your protection

8.24.12: You have joy in the word

8.24.13: He impels all towards great achievements

8.24.14: He unites us with discernment

8.24.15: None mightier than you

8.24.16: He increases in us

8.24.17: Master of steeds

8.24.18: He is increased in sacrifice

8.24.19: He is within all, doing works

8.24.20: He stays in light

8.24.21: His discernment

8.24.22: He is unassailable

8.24.23: He does all that have to be done

8.24.24: Departure of evil-forces

³⁰ अग्रे त्वं युशा असि (1), आ मित्रावर्रुणा वह (2), ऋतावीना सम्राजी (3), पूतर्दक्षसा (4)

8.24.25: Help for Kutsa

8.24.26: I seek from you a new birth

8.24.27: Free from the burn of evil-forces

8.24.28: Ușha brings riches

8.24.29: Discernment of Narya

8.24.30: Where is the sacrificer

Metre: 1-29, Ushnik; 30, Anushtup;

8.24.1:

O friends, let us pray with the mantra to Indra, Vajrin (1). On your behalf, I laud perfectly (2), Indra, most full of the strength of gods (3), and the violent overthrower of hostiles (4). [vajrin: wielder of Vajra; thunderer; see (8.1.5), nṛtamāya: meaning as in (3.19.3)]

8.24.2:

You have the inspired knowledge by your strength (1). You are called Vṛṭra-killer because you smote Vṛṭra (2). O hero, you surpass the opulent in distributing your riches (3).² [Line 1: (alt.) you are well-known for your might]

8.24.3:

On being praised, bring us (1), the riches full of richly varied listenings (2). O one with shining horses (4), you are the donor of riches in the place of need (3,5).

¹ संखाय आ शिषामिं ब्रह्मेन्द्रीय वृज्जिणे (1), स्तुष ऊ षु वो (2), नृतमाय (3), धृष्णवे (4)

² शर्वसा ह्यसि श्रुतो (1), वृत्रहत्येन वृत्रहा (2), मधैर्मघोनो अति शूर दाशसि (3)

³ स नः स्तर्वान आ भेर (1), र्यिं चित्रश्रवस्तमम् (2), निरेके चिद् यो (3), हरिवो (4), वसुर्देदिः (5)

[nirekam: a place in need, (1.51.14, 7.90.3)]

8.24.4:

O Indra, for your dear devotees in need of riches (1,3), you make them accessible, O Indra (2).
O forceful one, O one lauded by us (5), bring us (the riches) in a daring manner (4,6).

[ā darṣhi: make them accessible, reveal, (1.110.9);]

8.24.5:

Those who would hurt us cannot limit (2), (the help of) your left or right hand (1).

O Lord of horses the obstructions (3,4), cannot (hinder you) in your recovery of Ray-cows (5).

[dakṣhiṇam: power of clarity; right (hand); savya: power of beauty and harmony; left (hand); paribādhaḥ: obstructions, (5.2.10); ā muraḥ: those who would hurt us, (8.39.2);

Note: amūraḥ: free from ignorance, (4.6.2)]

8.24.6:

O thunderer, I run to you with the chants (1,3), like the cows towards the stall (2).

May you fulfil the desires in the mind of your adorer (4).

⁴ आ निरेकमुत प्रियम् (1), इन्द्र दर्षि (2), जनानाम् (3), धृषुता (4), धृष्णो स्तर्वमान् (5), आ भेर (6)

⁵ न तें सुव्यं न दक्षिणुं हस्तं (1), वरन्त आमुर्रः (2), न परिवाधों (3), हरिवो (4), गविष्टिष् (5)

⁶ आ त्वा (1), गोभिरिव ब्रुजं (2), गुीभिं: ऋंणोमि अद्रिवः (3), आ स्मा कामं जरितुरा मर्नः पृण (4)

8.24.7:

O utter killer of Vrtra, O fierce one (2),

O universal mind, lead us with all the thoughts (1,3).

O treasure, come to us in front (4).

[Lines 1,3: lead us in a unified way; praneta: to lead]

8.24.8:

O Killer of Vṛtra, O hero, may we know of (1), your new achievements (2,5).

They are desirable, O master of riches (3), and one called by many (4).

[vidyāma: to know, (1.4.3), (5.39.2)]

8.24.9:

O graceful Indra, your might is irresistible (1).

O one called by many (3),
your gifts to the giver (sacrificer) are inviolate (2,4).

[nrto: O graceful one; amrktam: inviolate, (3.6.4)]

8.24.10:

O most mighty, O great one, shower on us (1), your great achievements (2).

O Maghavan, destroy the strong places (of the hostiles) (3).

⁷ विश्वांनि विश्वमंनसो धिया नौ (1), वृत्रहन्तम उग्रं (2), प्रणेतुः (3), अधि षू वसो गहि (4)

⁸ व्यं ते अस्य वृंत्रहन् विद्यामं श्रूर (1), नव्यंसः (2), वसौः स्पार्हस्यं (3), पुरुहत (4), राधंसः (5)

⁹ इन्द्र यथा ह्यस्ति ते अपेरीतं नृतो शर्वः (1), अस्ति अमृक्ता रातिः (2), पुरुह्त (3), दाशुषे (4)

¹⁰ आ वृषस्व महामह महे नृतम् (1), राधसे (2), दळ्हश्चिद् दह्य मधवन् मधत्तेये (3)

[dr!ha: strong places, (1.72.8), strong things, (1.127.4); maghattaye: in the hope of your plenitudes, (5.79.5); nrtama: most mighty; mahe: great (achievements);]

8.24.11:

O thunderer, gone are our longings (2), to those other than you, O Maghavan (1,3).

Make us forceful to remain within your protections (4).

[āshasaḥ: aspirations, logings, (5.32.11); shagdhi: to make us forceful, (2.2.12)]

8.24.12:

O dear one who has the joy in the word (3), I find no one else other than you, O gracious one (1), for getting achievement, riches might with light (2). [anga: dear one, (1.1.6); dyumnāya shavase: the might with illuminations;]

8.24.13:

May you pour the Soma-delight to Indra (1). May he drink the sweet Soma (2). He impels (all) towards great achievements (3).

¹¹ नू अन्यत्रां चित् (1), अद्रिवः त्वन्नों जग्मुः आशसः (2), मर्घवन् (3), शुग्धि तव् तन्नं ऊतिभिः (4)

¹² निहि अङ्ग नृतो त्वदन्यं विन्दामि (1), राधसे राये युम्राय शर्वसे च (2), गिर्वण: (3)

¹³ आ इन्दुमिन्द्रीय सिश्चत् (1), पिबांति सोम्यं मर्थु (2), प्र राधंसा चोदयाते महित्वना (3)

8.24.14:

I praise the lord of steeds (1,3), who unites us with the discernment (2). May he soon hear the chant of Ashvya (4). ¹⁴
[prāchantam: to join, (1.79.3); dakṣham: discernment, (8.42.3); Ashvya: son of Vyashva;]

8.24.15:

O dear (Indra), no one has ever been born (1), mightier than you (2).

There is none with riches like you (3).

None (like you), none who has gladness (like you) (4).

[evathā: thus; like you; occurs once; bhandate: one who has gladness, (3.3.4)]

8.24.16:

O priest of the pilgrim-yajna (2), pour the most rapturous and sweet Soma-food (1,3). The hero is thus praised with lauds (4). who ever increases in us (5). [sadāvrdhah: one who ever increases in us, (5.36.3)]

¹⁴ उपो हरीणां पितं (1), दक्षं पृश्चन्तम् (2), अब्रवम् (3), नूनं श्रुंधि स्तुवतो अ्थ्यस्य (4)

¹⁵ निहि अङ्ग पुरा चन जुज्ञे (1), बीरतंरः त्वत् (2), नकी राया (3), नैवथा न भन्दना (4)

¹⁶ एदु मध्वों मृदिन्तरं सिश्च वा (1), अध्वर्यो (2), अन्धंसः (3), एवा हि वीरः स्तर्वते (4), सुदावृधः (5),

8.24.17:

O Indra, master of steeds (1), no one can excel your ancient hymn (2), either in might or in (creating) gladness (3).¹⁷ [udānamsha: ut + ānamsha: to surpass (S)]

8.24.18:

Desirous of inspired knowledge (2), we invoke the lord of plenitude (1). He is to be increased in sacrifices (4), performed by conscious persons (3). 18

[aprāyubhiḥ: persons who are completely conscious (S); persons completely dedicated to the task on hand (occurs once)]

8.24.19:

O friends, let us praise the god Indra with affirmative lauds (1). He, the sole one, is within all the men doing works (2). 19

[Line 2: (alt.) overcomes all hostile hosts (S); His rendering is based on the meaning of *abhi* as 'against'. His meaning of *kṛṣhṭīḥ* does not lend support.

kṛṣhṭīḥ: doers of action, (1.36.9), (8.103.3) abhi: within, (7.15.2, 8.72.3)]

¹⁷ इन्द्रे स्थातः हरीणां (1), निकष्टे पूर्व्य-स्तुतिम् उदानंशु (2), शर्वसा न भन्दना (3)

¹⁸ तं वो वाजानां पतिम् अहूमहि (1), श्रवस्यवं: (2), अप्रायुभि: यज्ञेभि: (3), वावधेन्यम् (4)

¹⁹ एतो न्विन्द्रं स्तर्वाम् सर्खायः स्तोम्यं नरम् (1), कृष्टीर्यो विश्वां अभि अस्तु एक इत् (2)

8.24.20:

To the luminous (Indra), the achiever of works (2), who stays in light and not one to disrespect the Rays (1), these honeyed words are addressed (3,5); they are sweeter than clarified butter (3).

[ghṛta: offering of light, clarified butter, (8.43.10) dasma: achiever of action, (1.4.6); ago-rudha: opposed to one who disrespects the Ray-cows or knowledge; see rudhyase in (8.43.9)]

8.24.21:

His hero-powers are unbounded (1).

His achievements cannot be encompassed (2).

His discernment is turned towards all like light (3).

[abhi: towards, turned towards, (2.9.4)]

8.24.22:

Praise Indra as done by Vyashva (1).

He is the controller, the mighty one and unassailable (2).

The noble one gives to the yajamāna (or giver) (4),
a dwelling with plenitude (3).

[mamhamānam: that with plenitude; spacious]

²⁰ अगौ-रुधाय गुविषे (1), युक्षाय दस्म्यं (2), वर्चः (3), घृतात् स्वादीयो (4), मधुनश्च बोचत (5)

²¹ यस्यामितानि बीर्या (1), न राधः पर्येतवे (2), ज्योतिर्न विश्वम् अभ्यस्ति दक्षिणा (3)

²² स्तुहीन्द्रं व्यश्ववत् (1), अनूर्मिं वाजिनं यमेम् (2), अर्यो गयं मंहमानं (3), वि दाशुषे (4)

8.24.23:

O son of Vyashva, extol Indra (1), the tenth principle in addition to the nine (2). (He is) the knower of all and (3), he does all that have to be done in all movements (4). The nine are the three lower principles of anna, prāṇa, manas, each projected into the other two, anna-anna, anna-prāṇa etc. suvidvāmsam: the knower of all, (occurs once) charaṇīnam: movements, (3.5.5) chakṛtyam: that have to be done, (8.103.3)]

8.24.24:

O Vajra-holder (2),
you know the (forced) departure of all evil-forces (1,3),
just as the Sun (knows) everyday (4),
the movements (of beings) in all directions (5).

[parivrjam: forced departure, (occurs once);
vrjanam: struggle, (6.11.6);
shundyuh: Sun; one who supports bliss (shunam)]

8.24.25:

For the sake of (the devotee) Kutsa (4), you killed the two types (of evil beings) (3,5).

O perfect worker, bring similarly the protection (1), needed to the doer of works (2), and impel (the protection) (towards the doer) (6).

²³ एवा नूनमुपं स्तुहि वैयश्व (1), दश्मं नर्वम् (2), सुविद्वांसं (3), चुर्कृत्यं चुरणीनाम् (4) ²⁴ वेत्था हि निर्ऋतीनां (1), वर्ष्रहस्त (2), परिवृजम् (3), अहंरहः शुन्ध्युः (4), परिपदामिव (5)

²⁵ तदिन्द्र अ<u>ब</u> आ भेर येनां दंसिष्ठ (1), कृत्वेने (2), द्विता (3), कुत्साय (4), शिश्रथो (5), नि चौदय (6)

[damsishtha: perfect workers, (10.143.3)]

8.24.26:

O perfect worker, I seek from you (1), a new (birth) in me so that I may conquer the hostiles (2). You are the overcomer of all our adversaries (3). Line 2 and 3: idea is in (3.31.19); sakshanih: overcomer, (1.111.3); abhimātīh: foes, (3.24.1); sanyase: so that I may conquer, (3.31.19)]

8.24.27:

You release (men) from the burning of evil forces (1).
You (allow) the flow of the seven rivers (2).
O one with many powers, hurl the weapon at the Destroyer (3).

[rkṣhāt: the burning;]

8.24.28:

Varu brought the riches to Sushāman (1,3), who desires to conquer (2).

In a similar way, O blissful Ushas, full of plenitude (5), bring the riches to descendents of Vyashva (4).

[subhage: blissful one, (10.70.6); sanibhyah: desiring to conquer]

²⁶ तर्मु त्वा नूनमीमहे (1), नव्यं दंसिष्ट सन्यंसे (2), स त्वं नो विश्वां अभिमातीः सक्षणिः (3)

²⁷ य ऋक्षादंहंसो मुचद् (1), यो वा आर्यात् सप्त सिन्धुंषु (2), वर्धः दासस्यं तुविनृम्ण नीनमः (3)

²⁸ यथां वरो सुषाम्णें (1), सुनिभ्य (2), आर्वहो र्यिम् (3), व्यंश्वेभ्य: (4), सुभगे वाजिनीवति (5)

8.24.29:

May the power of discernment of the son of Narya reach us (1), the Vyashva-s, who offer the Soma-delight (2). May the riches in hundreds and thousands (4), and which are firm (reach us) (3).29

[sthūram: stable, (6.19.10)]

If one were to ask where is the sacrificer (1).

8.24.30:

(the answer is) he dwells in the place (2), where the demon Vala with the Ray-cows stays (battling him) (3). [valasya gomatah: occurs in (1.11.5) suggesting the meaning for line (3). The demons also have the Rays of mental knowledge, Raycows. For S, the verse is addressed to Usha, and Vala is same as

apashritah: to dwell, (5.61.19)]

Varu, the prince.

25. Mitra-Varuna and Other Gods

Rishi: Vishvamanā Vaiyashvah

8.25.1: Possessors of the truth

8.25.2: Varuna with perfect will

8.25.3: Their mother Aditi

8.25.4: They proclaim the vast truth

8.25.5: Sons of discernment

8.25.6: Grant us the impulsions

8.25.7: Obeisance of surrender

8.25.8: Upholders of the law of workings

8.25.9: Know the perfect path with inner eyes

8.25.10: Aditi and others protect us

²⁹ आ नार्यस्य दक्षिणा (1), व्यंश्वाँ एत् सोमिन: (2), स्थूरं च (3), राधः शतवंत् सहस्रवत् (4)
30 यत् त्वां पृच्छात् ईजानः कुंह्या कुंहयाकृते (1),

एषो अपंश्रितो (2), वलो गौमतीमर्व तिष्ठति (3)

8.25.11: Maruts protect our ship

8.25.12: The great giver Vishņu

8.25.13: The supreme wealth

8.25.14: Gods together protect our riches

8.25.15: Destroy our assaulters

8.25.16: Mitra sees many things in their wideness

8.25.17: Ancient law of workings of all-rulers

8.25.18: Measured the limits of earth

8.25.19: The Light of Sūrya

8.25.20: Chant of Mitra-Varuņa

8.25.21: I speak to the Sun

8.25.22: Yoked silver chariot

8.25.23: Appropriate for the work of gods

8.25.24: Two swift and great steeds

Metre: 1-22, 24, Uşhņik; 23, Uşhņiggarbhā;

8.25.1:

You two are the divine protectors of the universe (1), and the masters of sacrifices among gods (2).

You are the possessors of truth (3).

Among the sacrificers you have purified judgement (4).

[pūta-dakṣhasā: those with purified judgement, (8.23.30);

The verse is addressed to Mitra-Varuṇa]

8.25.2:

Varuna is the one with perfect-will (2). You with Mitra, spread out like charioteers (1). You are ancient, of perfect birth, sons of Aditi (3), and uphold the law of workings (4).²

¹ ता बां विश्वस्य गोपा देवा (1), देवेषुं युज्ञियां (2), ऋतार्वाना (3), यजसे पूतदेशसा (4) ² सित्रा तना न स्थ्या (1), वर्तपो यश्चे सकते (2)

² मित्रा तना न र्थ्या (1), वर्रुणो यश्चं सुक्रतुः (2), सनात् सुजाता तनया (3), धृतब्रता (4)

8.25.3:

Aditi, full of truth, the vast, the mother of all gods (1,5), gave birth to them (tā) (Mitra and Varuṇa) (4). (The two) are the knowers of all (2), full of hero-strength and mightiness (3). [asuraḥ: mighty one, (10.11.6); asuryam: full of hero strength; pramahasā: of mightiness, (5.28.4); māta: mother;]

8.25.4:

Mitra and Varuṇa are great, all-rulers, gods and mighty (1). They are the possessors of truth (2). They proclaim the vast truth (3). [mahāntā: great, (1.21.5); samrājā: all-rulers, (8.23.30)]

8.25.5:

(They are) the children of the great might (1), the sons of the discernment, having perfect will-power (2). They are spontaneous givers (3). They dwell in the abode of impulsions (4).⁵

³ ता माता (1), विश्ववेदसा (2), असुर्याय प्रमहसा (3), मही (3), जंजान (4), अदितिः ऋतावंरी (5) 4 महान्तां मित्रावर्रुणा सम्राजां देवौ असुरा (1), ऋतावांनौ (2), ऋतमा घोषतो बृहत् (3)

नपांता शर्वसो मृहः (1), सून् दक्षस्य सुक्रत् (2),
 सृप्रदांन् (3), दुषो वास्तु अधि क्षितः (4)

8.25.6:

May they grant us the gifts (1), and the impulsions of earth and heaven (2).

May the energies of the knowers of heaven serve them (3).

[nabhasvatīḥ: knowers of heaven;

vṛṣḥṭayaḥ: rains, showers of energies]

8.25.7:

They are the possessors of truth, all-rulers (3), placed in their front with the obeisance of surrender (4). They look upon (the gods of) the great heaven (1), just as a bull looks on its herd (2).

8.25.8:

They are the possessors of truth, of perfect will (1,3); they sit within us to establish their all-rulership (2).

They are upholders of the law of working (4).

They manifest the hero-force because of their might within (5).

[kṣhatra: hero-forces, (6.8.6); kṣhatriya: warriors, (7.64.2); vrata: law of workings;]

8.25.9:

They know the perfect path to traverse (2), with their inner eyes, free of defects, even before the seeing (1,3). They know what is longstanding with their unwinking vision (4).

^{&#}x27; सं या दार्नूनि येमथुं: (1), दिव्याः पार्थिवीः इषं: (2), नर्भस्वतीः आ वां चरन्तु वृष्टयं: (3)

⁷ अधि या बृंहतो दिवो (1), अभि यूथेव (2), पश्यंतः (3), ऋतावांना सम्राजा नमंसे हिता (4)

⁸ ऋतार्वाना (1), नि षेदतुः साम्राज्याय (2), सुक्रत् (3), धृतत्रेता (4), क्षत्रियां क्षत्रमांशतुः (5)

⁹ अक्ष्णिश्चिद् (1), गातुवित्तरा (2), अनुल्बणेन चर्शसा (3), नि चित् मिषन्तां निचिरा नि चिक्यतुः (4)

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[akṣhṇaḥ: even before seeing; chikyuḥ: to know, (10.114.2); an-ulbaṇam: free from defects, (10.53.6); nimiṣhantā: unwinking; see (1.52.1), (8.97.12); nichirāsaḥ: long-lasting, (3.9.4)]

8.25.10:

May the goddess Aditi protect us (1), may Ashwins do so (2).

May Maruts with their superb might protect us (3).

[vrddha-shavasah: superb might, (5.87.6)]

8.25.11:

(O Maruts), great givers and inviolable (2), protect our ship both during days and nights (1). May we keep close to the protections (3).

8.25.12:

(We praise) the great giver Viṣḥṇu, the inviolable (1,3). May we meet with no hurt (2).

O one who rushes by himself like a river (5), hear our call for advance knowledge (4,6).

[pūrvachittaye: advance knowledge, (1.84.12), (8.3.9), (8.6.9) ariṣḥyantaḥ: those who meet with no hurt, (2.8.6);]

उत नौ देवी अदितिः उरुष्यतां (1), नासंत्या (2), उरुष्यन्तुं मुरुतो वृद्धश्वसः (3)

¹¹ ते नो नावमुंरुष्यत दिवा नक्तं (1), सुदानवः अरिष्यन्तो (2), नि पायुभिः सचेमहि (3)

¹² अघ्नंते विष्णंवे (1), व्यम् अरिष्यन्तः (2), सुदानंवे (3), श्रुधि (4), स्वयावन् सिन्धो (5), पूर्विचेत्तये (6)

8.25.13:

We seek that wealth which is desirable (1), is supreme and protects all (2).

This (wealth) is protected by Mitra, Varuna and Aryama (3).

8.25.14:

May Maruts, Ashvins, Parjanya (1), Indra and the bounteous Vishnu (2), acting together (protect the wealth) (3). ¹⁴ [sindhuḥ apām: he who makes the water to flow; deity Parjanya]

8.25.15:

O gods who desire to conquer (the hostiles) (1), destroy those who assault us and their supporters (2,4), like a swift and sharp current (3). [kṣhodaḥ: fast running, river (1.65.3); abhimātim: hostiles, those who assault, (10.69.5) vanuṣhaḥ: desiring to conquer, (3.27.11) bhūrṇayaḥ: 1.55.7; effectuating; to support, (9.15.3)]

8.25.16:

This sole one (Mitra), the lord of peoples (1,3), sees many things in their wideness (2).

We move according to his law of workings (4).

¹³ तद् वार्यं वृणीमहे (1), वरिष्ठं गोप्यत्यंम् (2), मित्रो यत् पान्ति वर्षणो यर्दर्यमा (3) 14 जुत नः सिन्धुः अपां तत् मुरुतः तद्धिनां (1), इन्द्रो विष्णुः मीढ्वांसः (2), सुजोषसः (3) 15 ते हि ष्मां वनुषो नरो (1), अभिमातिं कर्यस्य चित् (2), तिग्मं न क्षोदेः (3), प्रतिघ्रन्ति भूणीयः (4) 16 अयमेकं इत्था (1), पुरूरु चष्टे (2), वि वि्रपतिः (3), तस्यं व्रतानि अन् वः चरामसि (4)

8.25.17:

In our home (2), we follow the ancient law of workings of the all-rulers (1,3), Mitra and Varuṇa, who hear the truth from afar (4). [saschima: follow; vrata: law of working; dīrghashrut: one who hears the truth from afar, (7.16.8, 8.102.11);]

8.25.18:

Mitra has measured the limits of earth and heaven (2), by means of his rays (1).

He has filled the two with his greatness (3).

[rodasī: the two, the earth and heaven viewed as mothers]

8.25.19:

Sūrya has manifested his light into the region of heaven (1). He is bright (3), like Agni, kindled and fed with oblations (2,4). ¹⁹
[ut-ayamsta: lifts up, to manifest, (1.56.1)
jyoti: it always indicates the Light of Sun]

¹⁷ अनु पूर्वाणि (1), ओक्यां (2), साम्राज्यस्यं सश्चिम (3), मित्रस्यं ब्रता वरुंणस्य दीर्घश्रुत् (4)

¹⁸ परि यो रिश्मनां (1), दिवो अन्तांन् मुमे पृथिब्याः (2), उभे आ पंप्रौ रोदंसी महित्वा (3)

¹⁹ उदु ष्य शंरुणे दिवो ज्योतिः अयंस्त् सूर्यः (1), अग्निर्न (2), शुक्रः (3), संमिधान आहुंतः (4)

8.25.20:

Chant the words in the wide hall to Mitra and Varuṇa (1), the lords of the plenitude rich in light (O worshipper) (2). (They are) the lords of Soma-delight (3), whose gifts of bliss that offer protection (4). whose gifts of bliss that offer protection (4). [avishah: to protect, (3.13.6); pitva: Soma-food, (5.77.3); dirgha: long wide:

dīrgha: long, wide; dāvane: gifts of delight, (8.7.27), (5.39.2); dīrgha-prasadmani: wide hall (8.10.1)]

8.25.21:

I speak to that Sun and the two (Heaven and Earth) (1,3), both during night and day (2).

Make us move upwards always (5), to the presence of the gods of enjoyment (4).

[sūrya: Sun, upabruve: speak to (8.44.2); bhojeṣhu: gods of enjoyment, Bhaga, Mitra and Varuṇa;]

8.25.22:

We have a yoked silver chariot (2,4), (given by) the son of Sushāman (5), the straight forward one, from the lineage of Ukṣhan (1), wrathful against hostiles (3).

[harayāṇe: wrathful (hara) against hostiles; (occurs one); rjram: the straight forward, (10.20.9) rajatam: made of silver (S), (occurs once)]

²⁰ वचौ दीर्घप्रंसग्रुनि (1), ईशे वार्जस्य गोर्मतः (2), ईशे हि पित्वौ (3), अविषस्यं दावनै (4) ²¹ तत् सूर्यं रोदंसी उभे (1), दोषा वस्तोः (2), उपं ब्रुवे (3),

भोजेषु (4). अस्माँ अभि उत् चरा सदा (5)

²² ऋजम् उक्षण्यायने (1), रजतं (2), हर्रयाणे (3), रथं युक्तम् असनाम (4), सुषामणि (5)

8.25.23:

That given to me has the full power of horses (1), shining, capable of destroying foes (2). It is appropriate for the work of carrying the gods (3). [ashvyah: power of the horse, (7.16.10)]

8.25.24:

Through this new chant to the wise seers (2),
I have obtained two great and swift war-steeds (3),
along with the whip and reins (1).
[Horses, whip, reins are all symbolic;
Wise seers: Mitra and Varuna]

26. Ashvins and Vāyu

Rişhi: Vishvamanā Vaiyashvah, Vyashvah Āngirasah

- 8.26.1: Ashvins with unassailable discernment
- 8.26.2: Your gift to Sushāman
- 8.26.3: You speed towards us
- 8.26.4: You grant beauty to adorer
- 8.26.5: O Rudra-s, carry us beyond evil
- 8.26.6: You animate the thoughts
- 8.26.7: Come to us with all-nourishing riches
- 8.26.8: Come in front of our yajna
- 8.26.9: Pour your splendour
- 8.26.10: They destroy the evil-traffickers
- 8.26.11: Varuņa, Mitra, Aryama of one mind
- 8.26.12: May we learn everyday
- 8.26.13: Happiness to one enveloped in yajna
- 8.26.14: Power of Soma is far-reaching

²³ ता मे अरव्यानां हरीणां (1), नितोशना (2), उतो नु कृत्व्यानां नृवाहंसा (3)

²⁴ स्मत्-अभीश्रू कशांवन्ता (1), विष्रा नविष्ठया मृती (2), महो वाजिनौ अर्वन्ता सर्वासनम् (3)

8.26.15: Carry the yajna by the power of word

8.26.16: My strong offering

8.26.17: O Gods, hear my call

8.26.18: Shvetayāvari river

8.26.19: You carry the white thoughts

Vāvu: (20-25)

8.26.20: Join us to the nourishing things

8.26.21: Vāyu, the lord of rtam

8.26.22: We seek Vāyu and become luminous

8.26.23: Carry for us the perfect energies

8.26.24: We call you for the most perfect food

8.26.25: Make us rapturous in the mind

Metre: 1-15, 22-24, Uşhnik; 16-19, 21, 25, Gāyatrī; 20, Anushtup;

8.26.1:

(O Ashvins), whose discernment is unassailable (3), the mighty ones, showerers of riches (4), I invoke you with the wide chariot (1). To you rise the common laud amidst the illumined seers (2). [Line 2: meaning as in (8.38.4)]

8.26.2:

O Varo, address as follows to Nāsatya-s (1,3). O mighty ones, showerers of riches (5), come to me with your protections (4), just as you went to Sushāman to give the great body (2).2 [tane: body, (5.41.9); According to S, the name of person in line 1 is Varu.]

[े] युवोरु षू रथं हुवे (1), सध-स्तुंत्याय सूरिषुं (2),

अर्तूर्त-दक्षा (3), वृषणा वृषण्वसू (4) 2 युवं वरो (1), सुषाम्णे मृहे तने (2), नासत्या (3), अवोभि: याथो (4), वृषणा वृषण्वसू (5)

8.26.3:

We invoke you with the oblations (1),
O gods rich in plenitude and with ancient impulsions (2).
You speed on your way to us at the end of the night (3).

[ati kṣhapaḥ: end of night; dawn;
iṣhayanta: they speed on their way, (2.2.11)]

8.26.4:

O gods with inspired knowledge (2), may your all-conveying car bring you to us (1). You swiftly understand the affirmative lauds (3), and grant the beauty and splendour (to the adorer) (4).

8.26.5:

O showerers of riches, O Ashvins (2,4), discover by thought the foes who deal crookedly (1,3).
O Rudra-s, may you carry us beyond the evil-foes (5).
[Mitra and Varuna are addressed as Rudra because of their work in this context]

³ ता वांमुद्य हंवामहे हुव्येभिः (1), वाजिनीवसू पूर्वीः इष (2), इषयन्तौ अति क्षपः (3)

⁴ आवां वाहिष्ठो अश्विना रथों यातु (1), श्रुतो नरा (2), उप स्तोमनि तुरस्यं दर्शथः (3), श्रिये (4)

⁵ जु<u>दु</u>राणा चित् (1), अश्विना (2), आर्मन्येथां (3), वृषण्वसू (4), युवं हि रुंद्रा पर्षथो अति द्विषं: (5)

8.26.6:

O achievers (1),
you animate the thoughts (5).
You are desired like honey, O lords of happiness (6).
You traverse the worlds uninterruptedly (2,4),
with your swift (horses) (3).

[paridīyathaḥ: traverse, (8.5.8);
ānuṣhak: uninterruptedly, (4.7.5), (8.44.8);
jinva: to animate, (3.3.7), to move, (3.15.6);
dasrau: accomplishers of action, achievers, (1.1.3);
dasra: like damsa, is related to action]

8.26.7:

O Ashvins, come to us with all-nourishing riches (1), you are opulent, full of hero-power (2), and cannot be disturbed (by any one) (3). [anapachyutam: undecaying (5.44.6), one who cannot be disturbed, (4.17.4)]

8.26.8:

O Indra and Ashvins, may you come (2), in our front in this (yajna) (1).
O gods, now you are closely accompanied by (other) gods (3).

[pratīvyam: one who fronts, (8.23.1);
sachanā: those that go together, (1.127.11)]

[े] दुस्रा (1), हि विश्वम् आनुषङ् (2), मृक्ष्भिः (3), परिदीयेथः (4), धियंजिन्वा (5), मधुंवर्णा शुभस्पती (6)

⁷ उपं नो यातमिश्वना राया विश्वपुषां सह (1), मधवाना सुवीरौ (2), अनेपच्युता (3)

[ै] आ में अस्य प्रतिब्यम् (i), इन्द्रेनासत्या गतम् (2), देवा देवेभिर्ध सचनस्तमा (3)

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8.26.9:

We call you like Vyashva (in olden days) (1,3).

You pour (your splendours) (2).

O illumined seers, may you come to us with the right thinkings (4).

8.26.10:

O Rishi, chant sincerely to Ashvins (1), so that they may hear your call (2).

They will destroy the nearest (hostiles) (3), and also the evil traffickers (Pani) (4).

[Panīs: the evil powers who traffic in the stolen cows and are misers]

8.26.11:

Accompanied by Varuna, Mitra and Aryama of one mind (3), may the leaders hear the call of mine, son of Vyashva (1), and understand the condition (2).

[vedathah: to understand my intention, not specifically expressed in my call]

8.26.12:

O masters of knowledge (2),
O showerer (of gifts), may we learn everyday (4),
about (the teaching) given to the seers (3),
and the gifts to them brought by you (1).

⁹ व्यं हि वां हवामह (1), उक्षुण्यन्तौ (2), व्यश्ववत् (3), सुमृतिभि: उपं विप्रौ इहा गंतम् (4)

¹⁰ अधिना सु ऋषे स्तुहि (1), कुवित् ते श्रवंतो हवम् (2), नेदीयसः कूळयातः (3), पुणी रुत (4)

^{11 &}lt;u>वैयश्वस्य श्रुतं नरा</u> (1), उतो में अस्य वेदथः (2), सजोषसा वरुणो मित्रो अर्यमा (3)

¹² युवादंत्तस्य (1), धिष्ण्या (2), युवा-नीतस्य सूरिभिः (3) अहंरहः वृषणा मह्यं शिक्षतम् (4)

[dhishnyā: masters of knowledge, (3.22.3), (8.5.14);]

8.26.13:

O Ashvins, grant happiness to that person (3), who is enveloped in yajna-s (1), just as a bride with the covering of outer garment (2).

8.26.14:

(We) consciously (offer Soma) (1,3), whose power is most far-reaching (2), and which is to be drunk by the gods (4). May Ashvins come encompassing our dwelling (5). They are desirous of our welfare (6). [14]

8.26.15:

O giver of riches, may you come to our dwelling (1), for drinking the Soma, meant for the drinking of the gods (2). May you carry the yajna by the power of word (4), just as a hunter carries (his prey) (3). [ūhathuḥ: who carry or bear, (8.38.5)]

8.26.16:

Among all invocations, may my strongest offering, the stoma (1), reach you, O Ashvins (3), we invite you as a messenger, O leaders (2). 16

¹³ यो वां युक्तेभिः आवृतो (1), अधिवस्ना वृध्रिव (2), सुपर्यन्ता शुभे चेक्राते अश्विनां (3)

¹⁴ यो बाम् (1), उरुव्यचस्तम् (2), चिकैतति (3), नृपाय्यम् (4), वर्तिः अश्विना परि यातम् (5), अस्मयू (6)

¹⁵ अस्मभ्यं सु वृषण्वस् यातं वृतिः (1), नृपाय्यम् (2), विषुदुहा ईव (3), युज्ञमूह्थुः गिरा (4)

¹⁶ वाहिष्ठो वां हर्वानां स्तोमी (1), दूतो हुवन् नरा (2), युवाभ्यां भूतु अश्विना (3)

[vāhiṣhṭham: that which is strongest (in us) to bear, (5.25.7)]

8.26.17:

Whether you rejoice in the ocean, in the heaven (1,3), or in the house with impulsions (of worshipper) (2,4), may you hear my call, O Immortals (5). 17

8.26.18:

Shvetayāvarī with its golden paths (1,3), is the strongest among the rivers to bear (you) (2). [River symbolises a stream of energies.]

8.26.19:

Following a brilliant path (3), you carry at once the white thoughts (3), endowed with glory from that (river), O Ashvins (1). [sukīrtiḥ: glory; yetayā: from that (river)]

Vāyu: (20-25)

8.26.20:

O Vāyu, yoke the car (with the steeds) (1).
O treasure, join us to the nourishing things (2).
Drink the sweet (Soma) (3).
Come to our Soma-pressings (4).

[yuvasva: join (to us), (7.5.9)]

¹⁷ यद्दो दिवो अर्णुव (1), इषो वा (2), मर्दथो (3), गृहे (4), श्रुतम् इत् में अमर्त्या (5)

^{18 &}lt;u>उत्त स्या श्रेतयार्वरी (1),</u> वाहिष्ठा वां नदीनाम् सिन्धुः (2), हिरंण्यवर्तनिः (3)

¹⁹ स्मदेतयां सुकीर्त्या अश्विना (1), श्वेतयां धिया वहेंथे (2), शुभ्रयावाना (3)

²⁰ युक्ष्वा हि त्वं रथासही (1), युवस्व पोष्यां वसो (2), आत् नौ वायो मधुं पिब (3), अस्माकुं सवना गहि (4)

8.26.21:

O Vāyu, the lord of the Truth-in-movement (1), are the wonderful one, the son-in-law of Tvashtr (2). We choose (or invoke) your protections (3).

[rtas-pate: the Lord of the Truth-in-movement, (rtam);

this word occurs only once in Rig Veda. The importance of Vāyu in RV is evident from this epithet.

tvashţu: form-maker, Tvashţri; see also (8.29.3);]

8.26.22:

We, the pressers of Soma seek Vāyu (3), for the sake of felicities (2).

He is our lord and the son-in-law of Tvashţu (1).

(May we become) luminous beings (4).²²

8.26.23:

O Vāyu, come from the blissful heaven (1); carry (for us) the perfect life-energies (2).

Bring us the lights in your car with wide wings (3).

[pakṣhaḥ: wing, (10.119.11);

mahah: greatness, (4.4.11), lights (8.71.7)]

8.26.24:

Like the pressing stones (giving Soma) (2), we call you to the home of gods for the most perfect food (1). Your growth is in the plane of the life-energy (3). 24

²¹ तर्व वायो ऋतस्पते (1), त्वष्टुं: जामातः अद्भुत (2), अवांस्या वृंणीमहे (3)

²² त्वष्टुः जामांतरं वयमीशानि (1), राय (2), ईमहे सुतार्वन्तो वायुं (3), युमा जनांसः (4)

²³ वायों याहि शिवा दिवो (1), वहंस्वा सु स्वश्च्यम् (2), वहंस्व महः पृथुपक्षसा रथे (3)

²⁴ त्वां हि सुप्सरस्तमं नृषदेनेषु हूमहैं (1), ग्रावाणं न (2), अश्वपृष्टं मंहनां (3)

[devapsara-tamam: the perfect food of gods, namely the hymn, (1.75.1); psara: food, (1.41.7), (1.75.1); mamhanā: growth, (5.10.2), gift, (4.1.6); pṛṣḥṭham: layer, plane, (4.5.6)]

8.26.25:

O God Vāyu, the foremost one (2,4), you make us rapturous in the mind (1,3).

Make us to do the works with the thoughts of plenitude (5).

[apaḥ: work, (10.12.4)]

27. All-Gods (vishvedevāḥ)

Rishi: Manuh Vaivasvatah;

- 8.27.1: Agni with the word in the pilgrim yajna
- 8.27.2: All-gods, knowers of all
- 8.27.3: Journey of yajna
- 8.27.4: The growths for the thinking man
- 8.27.5: All-gods are of one mind
- 8.27.6: Maruts march to the offering
- 8.27.7: Placed are the gifts for all
- 8.27.8: May Indra come to my thoughts
- 8.27.9: A gapless and wholesome peace
- 8.27.10: Gods are all of common birth
- 8.27.11: To enjoy the things of beauty
- 8.27.12: Happening with the rise of Savitr
- 8.27.13: Hymning gods with thoughts
- 8.27.14: All the gods are of one passion, givers
- 8.27.15: No harm befalls mortal
- 8.27.16: He who gives to you supremely
- 8.27.17: One protected by Aditya-s gains riches
- 8.27.18: He goes on a level path without obstructions
- 8.27.19: Rise of inner sun

²⁵ स त्वं नौ देव मनसा (1), वायौ (2), मन्दानो (3), अग्रियः (4), कृधि वाजाँ अपो धियः (5)

8.27.20: You gave a dwelling to the giver

8.27.21: Establish beautiful things in one awake

8.27.22: We solicit the felicities from you like a son

Metre: 1,3,5,7,9,11,13,15,17,19,21, Brhatī; 2,4,6,8,10,12,14,16,18,20,22, Satobrhatī;

8.27.1:

In the pilgrim-rite (3), with the press-stones and the sacred grass (2), Agni is placed in front with the Word (1). For protection, I approach the adorable gods (6), Maruts and Brahmaṇaspati (5), with the chant of luminous rk mantra-s (4).

8.27.2:

May you come to the Ray-cows (1), the earth, the trees, the growths of earth (2,4), at the dawn and the night (3).

May the All-gods, knowers of all, the masters of riches (5), be the complete protectors of our thoughts (6).

[vasavah: Lords of riches, shining ones, (7.1.2)]

8.27.3:

Let our ancient pilgrim-sacrifice proceed to Agni (1,3), and then to the Gods (2), to the Āditya-s, to Varuṇa, who holds the law of workings (4), to the all-resplendent Maruts (5).

[े] अग्निरुक्थे पुरोहितो (1), ग्राबांणो बर्हि: (2), अध्वरे (3), ऋचा (4), यामि मरुतो ब्रह्मणस्पति (5), देवाँ अवो वरेण्यम् (6)

² आ पृशुं गांसि (1), पृथिवीं वनस्पतीन् (2), उषासा नक्तम् (3), ओषंधीः (4), विश्वे च नो वसवो विश्ववेदसो (5), धीनां भूत प्रावितारः (6)

³ प्र सू नं एतु अध्<u>वरो</u> अग्ना (1), देवेषुं (2), पूर्व्यः (3), आदित्येषु प्र वर्रुणे धृतव्रते (4), मुरुत्सुं विश्वभानुषु (5)

[pūrvyam: ancient and supreme, (8.39.8)]

8.27.4:

May the all-gods, all-knowers, destroyers of foes (1,3,5), grant the growths for the thinking man (2,4).

May you, all-knowers, arrange for us (7), a perfect abode safe from foes (8), by means of your unassailable protections (6).

[avṛka: untorn, unrent, (4.4.12); vṛka: that which tears; wolf; yantā: to arrange, to control, (3.13.3); to rule, (10.46.1); manu: thinking man]

8.27.5:

May the All-gods, who are of one mind come together (1), to our hymns of illumination (2).

May Maruts and the goddess of vast, Aditi (3,5), (also come) to our abode for yajna (4).

[pastya: abode, (10.46.6); sadane: place of yajna where the gods are seated]

8.27.6:

O Maruts, march to our offering with your beloved horses (1). May Mitra also (do so) (2). May Indra, the swift Varuna and Āditya-s (4), be seated on our seats of sacred grass (3,5).

र्विश्वे हि ष्मा (1), मनवे (2), विश्ववेदसो (3), भुवन् वृधे (4), रिशार्दसः (5), अरिष्टेभिः पायुभिः (6), विश्ववेदसो यन्तां नो (7), अवृकं छुर्दिः (8)

⁵ आ नो अद्य समनसो गन्ता विश्वे सुजोषसः (1), ऋचा गिरा (2), मर्हतो देव्यदिते (3), सर्दने पस्त्ये (4), महि (5)

^{&#}x27; अभि प्रिया मरुतो या बो अश्वयां हुव्या (1), मित्र प्रयाथनं (2), आ बर्हिः (3), इन्द्रो वर्रुणस्तुरा नरं आदित्यासंः (4), सदन्तु नः (5)

8.27.7:

For you, we have prepared the seats of sacred grass (1,3), and have placed the gifts of our pleasure (2). Pressing the Soma (4), and kindling the fires, we invoke you, O Varuna (5,7), just as Manu did (6).

8.27.8:

O Maruts, Varuṇa, Ashvins and Pūṣhan (2), may you come to my thoughts (1,3).

May Indra, the supreme also come (4).

He, the showerer, is regarded as Vrtra-killer (6), by those desiring to conquer (5).

[saniṣhyubhiḥ: those who have the desire to conquer (3.2.3); makīnayā: prepared by me, (S) (occurs once)]

8.27.9:

O gods who do not hurt (1), bring us a gapless and wholesome peace (2).

O shining ones, no one, whether nearby or far (3), can destroy our armour of protection (given by you) (4).

[achchhidram: gapless, (3.15.5)]

⁷ व्यं वो वृक्तविर्हिषो (1), हितप्रंयस (2), आनुषक् (3), सुतसोमासो (4), वरुण हवामहे (5), मनुष्वत् (6), इद्धाप्रंयः (7)

⁸ आ प्र यांत् (1), मरुतो विष्णो अश्विना पूषन् (2), मार्कीनया धिया (3), इन्द्र आ यांतु प्रथमः (4), संनिष्युभिः (5), वृषा (6), यो वृंत्रहा गृणे (7)

[°] वि नों देवासो अदुहो (1), अच्छिंद्रं शर्म यच्छत (2), न यद् दूराद् वंसवो नू चिदन्तितो (3), वर्रूथम् आद्धर्षति (4)

8.27.10:

O Gods, you are all of common birth (1), and destroyers of foes; you are our allies (2). You proclaimed for us a happy journey in earlier times (3); (proclaim) swiftly bliss for us in the new age also (4). [pūrvasmai: in ancient times (for us); suvītaya: happy journey of life;]

8.27.11:

For enjoying the things of beauty (2), we who are desirous of offering our obeisance to all the gods (3), have composed this hymn (1,4), which is as good any other (5). 11

8.27.12:

O Maruts who are perfect leaders (2), when the adorable Savitr has risen and is at the top (1,3), then the beings with two states of consciousness and four (4), and the birds seeking their goals (5,7), become engaged in their functions (6).

[ut asthāt: arisen;

arthinah: seeking their goals;

pranītau: in the leading of (the two), (3.15.1);

dvipade: beings with only two states of consciousness such as mind and matter, heaven and earth etc.

chatushpade: beings with 4 states namely, matter, prāṇa, mind and supermind or Vijnana or svar;]

¹⁰ अस्ति हि वं: सजात्यं (1), रिशादसो देवांसो अस्ति आप्यंम् (2), प्र णः पूर्वस्मै सुवितायं वोचत (3), मृक्षू सुम्नाय नव्यंसे (4)

¹¹ इदा हि व उपस्तुतिम् (1), इदा वामस्यं भक्तये (2), उप वो विश्ववेदसो नम्स्युः आ (3), असृक्षि (4), अन्यांमिव (5)

¹² उदु ष्य वं: सिवता (1), सुप्रणीत्यो: (2), अस्थात् ऊर्ध्वो वरेण्य: (3), नि द्विपाद: चतुंष्पादो (4), अर्थिनो (5), अविश्वन् (6), पतियष्णवं: (7)

8.27.13:

Hymning the gods with our thoughts (4), we invoke god and god for the gain of plenitude (3). (We invoke) god and god for protection (1), (we invoke) god and god for our (various) approaches (2). [abhishtibhih: approaches, (8.19.20)]

8.27.14:

All the gods of one passion together (1), become the givers to human beings (2). They become the finders of riches (5); They give us (riches) today (3), and hereafter to our successors (4). [tuche: successors;

varivovidah: finders of the riches, (9.61.12)]

8.27.15:

O deities without any harm (1), we glorify you along with the songs of praise in the house (2). O Mitra and Varuṇa, no harm befalls that mortal (3), who worships (with his works) your lustres (or domains) (4). [dhamabhyaḥ: lustres, (6.2.9), domain, (4.5.4), samstha: in the house, (5.3.8)]

¹³ देवंदैवं वो अवसे (1), देवंदैवम् अभिष्टंपे (2),
देवंदैवं हुवेम् वार्जसातये (3), गृणन्तौ देव्या धिया (4)
14 देवासो हि सम मनेवे समन्यवो (1), विश्वे सार्क सर्गत

¹⁴ देवासो हि ष्मा मनवे समन्यवो (1), विश्वे साकं सर्रातयः (2), ते नो अद्य (3), ते अपुरं तुचे तु नो (4), भवन्तु वरिवोविदः (5)

¹⁵ प्र वं: शंसामि अद्रुहः (1), संस्थ उपस्तुतीनाम् (2), न तं धूर्तिर्वेरुण मित्रु मर्त्युं (3), यो वो धामुभ्यो अविधत् (4)

8.27.16:

He who gives you supremely (3), enlarges his dwelling (1); he has supreme impulsions (2).

According to the law, he is born surrounded by children (4).

All persons (connected to him) increase, unharmed (by foes) (5).

[varāya: supreme]

8.27.17:

That person who is protected (4), jointly by the great givers, Aryama, Mitra and Varuna (3,5), he gains (riches) without war (1). He journeys in the pilgrimage-yajna along perfect paths (2). [yāti: he journeys, (5.6.3)]

8.27.18:

You enable him to go on a level path without obstructions (1). You grant him easy access in difficult passages (2). The weapons of the foe go far away from him (3). Without causing him any harm, they are destroyed (4). [ajraya: belonging to plains, level paths, (10.69.6)]

¹⁶ प्र स क्षयं तिरते (1), वि महीरिषो (2), यो वो वराय दार्शति (3) प्र प्रजाभिर्जायते धर्मणः परि (4), अरिष्टः सर्व एधते (5)

¹⁷ ऋते स विन्दते युधः (1), सुगेभिः याति अध्वेनः (2), अर्युमा मित्रो वरुणः सर्रातयो (3), यं त्रायन्ते (4), सुजोषसः (5)

¹⁸ अजें चिदस्मै कृणुथा न्यश्चनं (1), दुर्गे चिदा सुंसर्णम् (2), एषा चिदस्मात् अशानिः परो (3), नु सास्रेधन्ती वि नंश्यतु (4)

8.27.19:

O beloved deity with the force (Savitr) (2), you establish the truth-in-movement (*rtam*) (3), when the (inner) Sun rises now (within us) (1). You awaken (the mortals) also during the setting of the Sun (4), or during the middle of the day-light, O all-knowers (5). 19
[prabudhi: awakening;]

8.27.20:

O mighty ones, on accepting (the yajna) (1), you give a dwelling to the giver who strives after the truth (2). O shining ones, all-knowers (3), may we worship you in the middle (of that abode) (4). [yate: strives; upastheyāma: to join, to worship; abhi-pitve: obtaining, (1.83.6), see also (8.4.21); viyema: to give, yajan: giver, sacrificer; yeme: to labour, (10.5.5); rtam: truth-in-movement;]

8.27.21:

O all-knowers, establish the beautiful things in that man (2), who is awake (or conscious) and offers the oblations (3), to the Sun at sunrise, mid-day and the sun-set (1). [juhvānāsah: casting their oblations, (8.74.6)]

¹⁹ यद् सूर्यं उद्यति (1), प्रियंक्षत्रा (2), ऋतं द्ध (3),
यत् निम्नुचिं प्रबुधिं विश्ववेदस्रो (4), यद् वां मृध्यंदिने दिवः (5)
20 यद् वां अभिपित्वे अंसुरा (1), ऋतं यते छ्दिर्येम वि दाशुषें (2),
व्यं तद् वां वसवो विश्ववेदस् (3), उपं स्थेयाम् मध्य आ (4)
21 यद्य सूर् उदिते यन्मध्यंदिन आतुचिं (1),
वामं धत्थ मनंवे विश्ववेदसो (2), जुह्वांनाय प्रचेतसे (3)

8.27.22:

O all-rulers, like a son we solicit from you (1), the (felicities) which are desired by many (2).

O Āditya-s, may we be able to enjoy (the riches) (3).

By casting the oblations, may we obtain the riches (4).

[vasyah: riches;]

28. All-gods

Rişhi: Manuh Vaivasvatah;

8.28.1: Three and thirty gods8.28.2: Exclamation of Vașhaț8.28.3: They protect us all around

8.28.4: No one can impair their wishes

8.28.5: Seven Maruts with seven powers

Metre 1-3,5, Gāyatrī; 4, Purauşhņik;

8.28.1:

May the three and thirty gods sit on the sacred grass (1).

Knowing us, indeed, let them give us two kinds of riches (2).

[(3.6.9) mentions 303 gods; (3.9.9) mentions 3339 gods. The number is decreased by combining several gods into one.

aha: indeed]

8.28.2:

(The gods) Mitra, Varuṇa, Aryama (1), along with their wives and the fires (3), make the exclamation of Vaṣhaṭ (4).

They are constant in their giving (to the devotees) (2).

²² व्यं तद् वं: सम्राज् आ वृंणीमहे पुत्रो न (1), बंहुपाय्यंम् (2), अश्याम् तदांदित्या (3), जुह्नंतो हुविर्येन् वस्यो अनशांमहै (4) ¹ ये त्रिंशति त्रयंस्प्रो देवासो बहिंरासंदन् (1), बिदन् अहं द्वितासंनन् (2) ² वर्हणो मित्रो अर्यमा (1), स्मत् रातिषाचो (2), अग्नयं: पत्नीवन्तो (3), वर्षट्कता: (4)

[smat: at once, (7.3.8); rātiṣhāchaḥ: constant in giving, (2.1.10)]

8.28.3:

May these (gods) along with their followers (1,4), be our protectors in the west, in the realm above (2), below, in the front (or east) and everywhere (3). [itthā: utterly (everywhere), (3.9.5); nyak: realm below; udakta nyak: (alt.) North and South;]

8.28.4:

Whatever the gods desire, that certainly happens (1).

No one can impair their wishes (2).

No mortal can withhold his offerings (3).

[minat: impair, diminish, (5.2.1);

arāvāt: non-giver, (7.76.15); (has other meanings)

Line 3: Even a mortal who is miser is compelled to give]

8.28.5:

The seven (Maruts) bear the seven spears (1); their seven (powers) are shining (2).

They wear (or support the) seven glories (3).

³ ते नौं (1), गोपा अंपाच्याः त उदक्त (2), इत्था न्यंक् पुरस्तात् (3), सर्वया विशा (4)

⁴ यथा वशंन्ति देवाः तथेदंसत् (1), तदेषां निकस मिनत् (2), अरांवा चन मर्त्यः (3)

⁵ सप्तानां सप्त ऋष्टयं: (1), सप्त युम्नान्येषाम् (2), सप्तो अधि श्रियौ धिरे (3)

29. The All-gods

Rishi: Manuh Vaivasvatah; Kashyapah Mārīchah

8.29.1: Soma is glad, youthful

8.29.2: Agni, wise, seated amidst gods

8.29.3: Tvashtri with his form-making powers

8.29.4: Indra with his Vajra

8.29.5: Rudra gives healing balms full of delight

8.29.6: Pūṣhan nourishes the travellers

8.29.7: Vishnu superbly strode the worlds

8.29.8: Ashvins move with horses

8.29.9: Mitra-Varuna, the all-rulers

8.29.10: Rishis adore the Sun by Saman

Metre: Dvipadā Virāţ

[The first word in the first seven verses ends with ekah, the Sole-One. Each verse is addressed to a different deity.]

8.29.1:

The Sole One (ckah) is brown and adverse (1); glad and youthful (2).

He anoints himself with the golden (lustre) (3).

[This verse appears to be addressed to Soma.

vishuṇaḥ: adverse, (4.6.6), (5.12.5); he is adverse to those who do not press the Soma as explicitly stated in (5.34.6);

sūnaraḥ: glad, (10.115.7);

babhru: brown; knowledge in the mortal mind;]

8.29.2:

(Agni) the Sole One, resplendent, wise is seated (1), in his native abode amidst the gods (2).²

¹ बुभुः एको विषुणः (1), सूनरो युवा (2), अञ्जि अङ्क्ते हिर्ण्ययंम् (3) ² योनिम् एक आ संसाद द्योतनो (1), अन्तर्देवेषु मेधिरः (2)

8.29.3:

He, the Sole One, bears the blade of iron in his hand (1); he sits inwardly permanent amidst gods (2).

[This verse is addressed to Twashtri, who creates many forms with his strong blade, made of iron;

vāshīm: blade, (8.19.23);

nidhruvi: inwardly permanent, (7.3.1)]

8.29.4:

He, the Sole One, bears the Vajra-bolt in his hand (1). With that (power) placed in him, he kills the Vrtra-s (2).
[Verse addressed to Indra.]

8.29.5:

He, the Sole One, bears in his hand the sharp weapon (1). He is pure, fierce and gives healing balms full of delight (2).

[Verse addressed to Rudra;

jalāṣha: full of delight, (2.33.7), (1.43.4); āyudha: weapon; power which supports life;]

8.29.6:

The Sole One nourishes (the travellers) on the paths (1). He knows the treasures like a thief (2).

[Verse addressed to Pūșhan.

pīpāya: nourishes, (2.2.9); see also (8.4.17), (8.4.18)]

³ वाश्वीम् एको विभर्ति हस्त आयुसीम् (1), अन्तर्देवेषु निध्नुंवि: (2)

[े] वज्रम् एकौ विभर्ति हस्तु (1), आहितुं तेन वृत्राणि जिघ्नते (2)

⁵ तिरमम् एकौ बिभर्ति हस्त आयुधं (1), शुचिरुग्रो जलापभेषजः (2)

⁶ पथ एकं: पीपाय (1), तस्करो यथाँ एष वेंद निधीनाम् (2)

8.29.7:

The Sole One, wide-moving has superbly strode (1), the three worlds where the gods rejoice (2). [Verse addressed to Vishnu. vichakrame: supremely strode, (1.22.18);]

8.29.8:

The two (Ashvins) move with their horses (1).

They dwell with the one (lady, Sūryā) like travellers (2).

[pravāsaḥ: travellers, (10.77.5); vasataḥ: to dwell, (6.38.2);

pra vasataḥ: to dwell in a special way;

vibhiḥ: winged powers, (5.74.9), steeds (life-energies), (5.53.3),

steeds, (1.46.3), winged steeds, (1.119.4)]

8.29.9:

The two form their highest abode in the heaven (1). They are the all-rulers with clarity as their offering (2). [upamā: highest, (10.8.1); two: Mitra and Varuṇa;]

8.29.10:

Thinking on the mighty Sāman, they adore the One (1,2), and by that they made the Sun to shine (3). [Recall (10.62.3), 'By the Truth, the Angirasa seers made the Sun to raise to the heaven' (yā ṛtena sūryam ārohayan divi); eke: some (Rishis) (5);]

⁷ त्रीणि एकं उरुगायो वि चंक्रमे (1), यत्रं देवासो मदेन्ति (2)

[ै] विभिः द्वा चरत् (।), एकया सह प्र प्रवासेव वसतः (2)

⁸ सदो द्वा चंक्राते उपुमा दिवि (1), सुम्राजा सुर्पिरांसुती (2)

¹⁰ अर्चन्त एके (1), महि साम मन्वतु (2), तेन सूर्यमरोचयन् (3)

30. All-gods

Rishi: Manuh Vaivasvatah

8.30.1: Great perpetual beings

8.30.2: Master of sacrifice adored by Manu

8.30.3: O Gods, you lead us

8.30.4: All the Gods and Vaishvānara

Metre: 1, Gāyatrī; 2, Puraushņuk; 3, Brhatī; 4, Anushtup;

8.30.1:

O Gods, among you there is none (1,3), who is an infant or a youth (2,4).
You are great beings perpetually existing (sataḥ) (5).
[mahāntaḥ: great beings]

8.30.2:

The gods are masters of sacrifice and (are adored) by Manu (4). They are three and thirty (3).

They are affirmed by lauds (1), and they are the destroyers of the enemies (2).

[yajñiyāsaḥ: masters of sacrifice, (1.72.4)]

8.30.3:

You deliver us, you protect us (1), you speak on our behalf (2). Lead us not far away from the fathers of the mortals (3), nor from those still far beyond (4).

¹ निहि वो अस्ति (1), अर्भुको (2), देवांसो (3), न कुमारक: (4), विश्वे सतो-महान्त इत् (5)

² इति स्तुतासौ (1), असथा रिशादसो (2), ये स्थ त्रयंश्व त्रिंशर्च (3) मनौः देवा यज्ञियासः (4)

³ ते नं: त्राध्वं ते अवत् (1), त उं नो अधि बोचत (2), मा नं: पथ: पित्र्यात् मानुवात् (3), अधि दूरं नैष्ट परावर्तः (4)

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8.30.4:

All the gods are here and also Vaishvānara (1). May they bring us the Ray-cows and life-energies (3), and also wide-spreading peace (2).

[sthana: are;

vaishvānaraḥ: The Universal Divine Force and Will]

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūkta-s in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.]

⁴ ये देवास इह स्थन् विश्वे वैश्वान्रा उत (1), अस्मभ्यं शर्मे सुप्रथो (2), गवे अश्वांय यच्छत (3)

Anuvāka 5: Sūkta-s (31-42)

31. The Sacrificing Couple

Rishi: Manuh Vaivasvatah;

8.31.1: Invoking Indra

8.31.2: Indra protects the giver from evil

8.31.3: Yajamāna progresses

8.31.4: Word of revelation comes in

8.31.5: The couple press the Soma with one mind

8.31.6: The couple perform yajna

8.31.7: Illumined by the inspired knowledge

8.31.8: They enjoy the universal life

8.31.9: For immortality, they suckle the infants

8.31.10: Peace of the mountains and the rivers

8.31.11: Wide path for reaching blissful state

8.31.12: We praise Pūshan, one with universal mind

8.31.13: Mitra, Varuna and Aryama protect Ray-cows

8.31.14: Agni as friend

8.31.15: The hero with his chariot prevails

8.31.16: The sacrificer shall not perish

8.31.17: He cannot be separated from his loved ones

8.31.18: He has sons with perfect hero-might

Metre: 1-8, 11-13, Gāyatrī; 9,14, Anushtup;

10, Pādanichṛt (7,3); 15-18, Pangktih (8,5)

8.31.1:

When one performs an yajña (1), he will do so (in future) also, he presses out the Soma (2). He cooks (the cakes) (3). He desires to offer the (invoking) mantra-s to Indra (4).

¹ यो यजाति (1), यजात इत् सुनर्वच् (2), पर्चाति च (3), ब्रह्मेत् इन्द्रस्य चाकनत् (4)

[chākananta: to desire, (5.31.13);]

8.31.2:

Indra protects that man from evil (2), who offers the Purodasha and the Soma with infusions (1).

8.31.3:

A luminous chariot comes to him, sent by the gods (1). Conquering all the enemies, he progresses (3,2). [shūshuvat: prospers, (1.54.7);]

His house is full of good progeny (or successors) (1).

8.31.4:

The revelation comes in without interruption day by day (2). The knowledge of the Ray-cow is milked out (3).⁴ [Iļā: the word of revelation, (3.27.10); speech of revelation, (8.39.1); asashchataḥ: (doors) not struck, easy to open; without interruption, (1.13.6)]

8.31.5:

O Gods, may the couple press the Soma with one mind (2,1), and rush to you to Offer (3), (the Soma) mixed with the infusions forever (4).⁵ [dhāvatam: racing to you, (5.64.7);]

² पुरोळाशुं यो अस्मै सोम्ं ररंत आशिरम् (1), पादित् तं शुक्रो अंहसः (2)

³ तस्यं द्युमाँ अंसद् रथों देवजूतः (1), स श्रूशुवत् (2), विश्वां वन्वन् अंमित्रियां (3)

⁴ अस्य प्रजावती गृहे (1), असंश्वन्ती दिवेदिवे इळां (2), धेनुमती दुहे (3)

⁵ या दंपेती समेनसा सुनुत (1), आ च् धार्वतः (2), देवांसो (3), नित्यंया आशिरो (4)

8.31.6:

The enjoyable things come in the front (of the couple) (1).

Together they attain (or perform) the yajna (2).

They do not become weary of the plenitude (they have) (3).

[Lines 1 and 2 clearly indicate that the yajna is internal;

vāyati: to become weary, (8.43.7);

prati ita: approaching in front;

prāshavyān: the food stuff needed in the yajna,

ash: to enjoy; prāshu: enjoyable things needed in the yajna; edibles,

(S)]

8.31.7:

The couple do not insult the gods (1).

They withhold not the right understanding (towards gods) (2).

They are illumined by the vast inspired knowledge (3).

[shravah: inspired knowledge, (8.74.9), (8.103.5); inspiration, (5.7.9); they: the couple in (8.31.5)]

8.31.8:

Both having golden-forms (3), and endowed with adolescent and youthful children (1), They enjoy their universal life (2).

[putrinah: children, (not daughters only, as in medieval Sanskrit)]

8.31.9:

Coming to the yajna (1), they make an offering of the riches they have earned (2), for the sake of immortality, they suckle the infant (3). They do the work for the gods (4).

⁶ प्रति प्राश्च्याँ इतः (1), सम्यश्ची बहिरांशाते (2), न ता वार्जेषु वायतः (3)

⁷ न देवानामपि ह्नुतः (1), सुमृतिं न जुंगुक्षतः (2), श्रवो बृहद् विवासतः (3)

⁸ पुत्रिणा ता कुंमारिणा (1), विश्वमायुः वि अश्वतः (2), उभा हिर्रण्यपेशसा(3)

⁹ बीतिहोत्रा (1), कृतत्-वंस् दशस्यन्त (2), अमृताय कम्
समूधो रोमशं हंतो (3), देवेषु कृणुतो दुवेः (4)

[kṛtat-vasū: riches which has been created;

dashasyantam: to distribute; making a gift;

dhuvah: work, (4.8.6);

vītihotrā: one who comes to the offering, (3.24.2);

hatah: placed (the infant);

romasha: infant (roma: that which easily grows, (1.65.4);)

ūdhaḥ: it occurs about 40 times in RV, with the meaning of 'teats'. But S renders it as 'sexual organ', with the pubic hair (romasha) and renders line 3 as 'they have sexual union' (S). In (8.9.6) where the same romasha, appears, he forces the meaning of sexual activity on the verse. roma has one of its meanings as hair, not necessarily pubic hair.

roma in RV has the meaning of growths, as in roma prithivyah (1.65.4), the growths of earth.]

8.31.10:

We accept the peace of mountain and the rivers (1), and that of Vishnu with his companions (2).

8.31.11:

May Pūshan come with the riches, enjoyment, and peace (1). He rightly upholds all (2).

May a wide path be there for (reaching) the blissful state (3). 11

[svasti: peace;

bhaga: enjoyment of bliss, (5.7.8), enjoyment, (10.11.6) sarvadhātamam: which rightly upholds all, (5.82.1)]

¹⁰ आ शर्म पर्वतानां वृणीमहें नदीनीम् (1), आ विष्णोः सचाभुवः (2) 11 ऐतुं पूषा रुपिः भर्गः स्वस्ति (1), सर्वधार्तमः (2), उरुः अध्वां स्वस्तये (3)

8.31.12:

(We praise Pūshan), the immovable one (2), one with dynamic thought (1), with the mind of the universal divine (3), one of the Āditya-s, the unhurting one (4). [aneha: unhurting one; aramati: dynamic thought, (7.1.6);]

8.31.13:

Since Mitra, Varuna and Aryama (1), are the protectors of the Ray-cows (2), the paths of truth are easy to traverse (3).

8.31.14:

I adore the ancient one, the god Agni, the lord of riches (1,3), with a hymn of words (2).

(Mortals) serve him as a friend; he is beloved of many (4). He makes the abode to achieve its aim (5). 14

[sādhan: achieving the aim in the work, (3.1.17), (3.5.3); Line 5: kṣhetra sādhasaḥ: He makes the body (kṣhetra) to achieve its goal of complete perfection; (3.8.7)]

[The next 4 verses have the same second half]

8.31.15:

The hero, a devotee of gods, with his chariot (2), swiftly (prevails) in all battles (1,3).

The sacrificer who aspires (to understand) the mind of gods (4), overcomes all those who are opposed to the yajna (5). 15

¹² अरमंति: (1), अनुर्वणो (2), विश्वो देवस्य मनंसा (3), आदित्यानाम् अनेह इत् (4)

¹³ यथां नो मित्रो अर्युमा वर्रुण: (1), सन्ति गोंपा: (2), सुगा ऋतस्य पन्थां: (3)

¹⁴ अग्निं वं: पूर्व्यं (1), गिरा (2), देवमीळे वसूनाम् (3), सपुर्यन्तः पुरुप्रियं मित्रं न (4), क्षेत्रसार्थसम् (5)

¹⁵ मुक्ष् (1), देवर्वतो रथः शूरौ (2), वा पृत्सु कासुं चित् (3), देवानां य इन्मनो यर्जमान् इयंक्षति (4), अभीत् अयंज्वनो भुवत् (5)

[iyakshati: aspires, (10.11.6);]

8.31.16:

This sacrificer shall not perish (1).
(There is no destruction) of this offerer of Soma (2).
(There is no destruction) of this seeker of gods (3).
The sacrificer, who aspires to understand the mind of gods (4), overcomes all those opposed to the yajna (5).

8.31.17:

No one can destroy him by works (1).

He cannot be separated from his works (2).

Works are not separated from him (3).

The sacrificer, who aspires to understand the mind of gods (4), overcomes all those opposed to the yajna (5).

[yoshan, yoshati: to be separated from, (4.2.9), (8.33.9);]

8.31.18:

To him are born the sons with perfect hero-might (1). He has swift life-energies, not available elsewhere (2). The sacrificer, who aspires to understand the mind of gods (3), overcomes all those opposed to the yajna (4). [tyat: indicates the sense of 'unique']

[[]iyar. mulcates the sense of unique]

¹⁶ न यंजमान रिष्यसि (1), न सुन्वान् (2), न देवयो (3),
देवानां य इन्मनो यर्जमान् इयंक्षति (4), अभीत् अयंज्वनो भुवत् (5)
17 निकृष्टं कर्मणा नश्तत् (1), न प्र यौषत् (2), न यौषति (3),
देवानां य इन्मनो यर्जमान् इयंक्षति (4), अभीत् अयंज्वनो भुवत् (5)
18 असदत्रं सुवीर्यमुत (1), त्यत् आशु अश्व्यंम् (2),
देवानां य इन्मनो यर्जमान् इयंक्षति (3), अभीत् अयंज्वनो भुवत् (4)

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32. Indra

Rishi: Medhātithih Kānvah

8.32.1: Utter the rapturous chants on the deeds of Indra

8.32.2: He kills the Destroyers

8.32.3: Pierce the demon Arbuda

8.32.4: Indra will flow to you like the water from hill

8.32.5: Indra opens the dwelling having Ray-cows

8.32.6: The self-law of Indra

8.32.7: Indra has joy in the Word

8.32.8: Bring the Soma-food

8.32.9: May we march together

8.32.10: He does perfect actions for our growth

8.32.11: One of a hundred willings

8.32.12: He brings his protections inside us

8.32.13: He is a continent of bliss

8.32.14: He conquers the inspired knowledge

8.32.15: No one can say he is not generous

8.32.16: No debt for one having the Word

8.32.17: Utter the wisdom-words (brahma)

8.32.18: He discomforts his foes

8.32.19: You go to striving men

8.32.20: Drink Soma by your self-law

8.32.21: Soma offered by angry persons

8.32.22: Come here from the three far-off realms

8.32.23: May our words reach you

8.32.24: Pour the Soma to Indra, the handsome one

8.32.25: He smote the demon Phaliga

8.32.26: Killed Ahīshuva and others

8.32.27: He is invincible

8.32.28: Indra wakes to knowledge amidst gods

8.32.29: His golden steeds

8.32.30: The praise of Priyamedha

Metre: Gāyatrī

8.32.1:

O Kaṇva-s (sages), utter the rapturous chants (2,4), on the deeds of Indra, imbibing Soma, the remover of foes (1,3). [gātha: words in the form of chant or praise, (1.43.4); rjīṣhiṇaḥ: remover of foes, (1.87.1); from rj: to break;]

8.32.2:

The forceful Indra impels the waters to move (2).

He kills the destroyers, Srbinda, Anarshani, Pipru and Ahīshuva (1).

[rinate: to move, (5.58.6);

dasyu: destroyers, demons]

8.32.3:

Pierce the vast abode of Arbuda with the abundance (1).

O Indra, perform the virile task (2).

[varṣhmāṇam: with the abundance, (10.63.5, 10.125.7), (varshman)]

8.32.4:

(On your behalf) I invoke the handsome and forceful Indra (2,4), for protection and for the inspired knowledge (5,1). (He will flow to you) like the water down a hill (3). [mantra addressed to his fellow worshippers; tūrnāsham: water (Yāska, S); tūrnāyaḥ: hastening, (1.3.8)]

¹ प्र कृतानि ऋजीषिणः कण्वा इन्द्रंस्य (1), गार्थया मदे (2), सोमंस्य (3), वोचत (4)

² यः सृबिन्दम् अनर्शनिं पिष्ठं दासम् अहीशुर्वम् वधीत् (1). उग्रो रिणन् अपः (2)

³ नि अर्बुदस्य विष्टपं वर्ष्माणं बृह्तः तिर (1), कृषे तदिन्द्र पौस्यम् (2)

⁴ प्रति श्रुतायं वो (1), धृषत् (2), तूर्णीशुं न गिरेरिधं (3), हुवे सुंशिप्रम् (4), ऊतयें (5)

8.32.5:

(O Indra) who has become rapturous by Soma (2), open the dwelling having the Ray-cows and the life energies (4,1), just like (opening up) a city, O hero (3).

8.32.6:

(O Indra), come to us from afar by your self-law (3), if you are pleased with our Soma-offerings and utterances (1), and want to establish joy in us (2).

[chana: joy, (6.4.2); delight, (8.19.11);]

8.32.7:

O Indra who has joy in the Word (2), we are your adorers (1).

O Soma-drinker, may you animate us (3).

[jinva: animate, (3.3.7); to move, (3.15.6)]

8.32.8:

O one who is completely joyful, bring us the Soma-food (1), which is unwasting (2).

O Maghavan, your riches are abundant (3). [pitu: Soma, Soma-food, (1.61.7), (1.69.2); bhūri: many, (8.11.5); abundant, (10.79.1); avikṣhitāsah: unwasting, (7.1.24);]

⁵ स गोः अश्वस्य वि ब्रुजं (1), मन्दानः सोम्येभ्यः (2), पुरं न शूर (3), दर्घसि (4)

[&]quot; यदि मे रारणीः सुत उक्थे (1), वा दर्धसे चर्नाः (2), आरात् उपं स्वधा गंहि (3)

⁷ व्यं घां ते अपि ष्मिस स्तोतारं (1), इन्द्र गिर्वण: (2), त्वं नौ जिन्व सोमपा: (3)

⁸ उत नः पितुम् आ भर संरराणो (1), अविक्षितम् (2), मर्घवन् भूरि ते वसुं (3)

8.32.9:

(O Indra), make us rich in light (1), full of life-energies and golden lustres (2). May we march together with the Words of revelation (3). [iļābhiḥ: Words of revelation, (7.3.7); sam rabhemahi: march together, (1.53.4), (1.53.5);]

8.32.10:

We invoke Indra (2).

brbat:mahat: great, vast (S, Yāska);]

whose arms uphold gracefully the work for our protection (3), and to whom the great hymns are addressed (1).

He does perfect actions for his increase (in us) (4).

[avase: for his increase (in us), (1.17.2); for protection (S) sādhu: who achieves perfection, (5.1.7); efficient in works, (1.70.6); karasnum: arms engaged in work (S, Yāska); sṛprā: to glide, to stretch out gracefully, (3.18.5);

8.32.11:

In battles he of a hundred willings, does these (deeds) (1), (such as) the killing of Vrtra (2). (He gives) abundant riches for his adorers (3). [im: these deeds; it is also a basic seed sound in Tai. Sam. (7.1.19.9) (imkārāya svāhā)]

² जुत नो गोर्मतः कृधि (1), हिर्रण्यवतो अश्विनः (2), इळाभिः सं रंभेमहि (3)

¹⁰ बृबत्-र्जक्थं (1), हवामहे (2), सृप्र-करस्नुम् ऊतर्ये (3), सार्धु कृण्वन्तम् अवसे (4)

¹¹ यः संस्थे चित् शृतक्रेतुः आत् ईं कृणोित (1), वृत्रहा (2), जुरितृभ्यः पुरूवसुः (3)

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8.32.12:

May the potent Indra make us strong (1).

He carries gifts (for sacrificers) (2).

May Indra bring inside (us) his many protections (3).

[dānava: one who carries gifts, (Indra); a demon, (5.32.7)]

8.32.13:

He in his vastness is a continent of bliss (1), a friend of Soma-giver and he carries him safely through (2). To that Indra raise the chant (3).

[avani: continent (of bliss);

This mantra is almost same as (1.4.10).

Indra is the giver of light in the Veda. He is the mind-power released from the limits and obstructions of the nervous consciousness. It is this enlightened intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehood of sense as stated in (1.4.1). The light and power of Indra befriends the human soul and carries it safe through the battle against the demonic foes, to the end of its march, to the summit of its aspiration.]

8.32.14:

He, the great one, comes near us (1). He, firm in (inner) battles, conquers the inspired knowledge (2). By his might, he is the lord of many things (3).

¹² स नः शुक्रः चिदा शंकुद् (1), दानवाँ (2), अन्तराभुरः इन्द्रो विश्वाभिरूतिभिः (3)

¹³ यो रायो अविनः महान् (1), सुपारः सुन्वतः सर्खा (2), तमिन्द्रमभि गायत (3)

¹⁴ आ-यन्तारं महिं (1), स्थिरं पृतंनासु श्रवोजितंम् (2), प्रेर: ईशानम् ओजंसा (3)

8.32.15:

No one can oppose his energies and his true words (1). No one can say that he is not generous (2). 15 [shachībhiḥ: his energies, (7.6.4)]

8.32.16:

There is no debt for men who have the Word (1), and those who eagerly press the Soma for gods (2).

Those who do not oppose the hostiles cannot drink the Soma (3).

[aprati: those who do not oppose (the hostiles), (1.53.6); prāshūḥ: be swift, (1.40.1); rṇam: debt, (4.3.10); associated with the idea of movement; rṇaḥ: one who runs, (6.12.5)]

8.32.17:

Sing to the wonderful one (1).

Voice the utterances of hymns to the Wonderful One (2).

Utter the wisdom-word (*brahma*) to the Wonderful One (3).

[panya: the wonderful one (8.74.10)]

8.32.18:

(Indra discomforts) hundreds and thousands of foes (2); his plenitude is not besieged, he the wonderful one (3,1). Indra increases (his powers in the sacrificer (4). ¹⁸
[avrta: unbeseiged, (6.14.5)]

¹⁵ निकरिस्य शचीनां नियन्ता सूनृतानाम् (1), निकर्वक्ता न दादिति (2)

¹⁶ न नूनं ब्रह्मणाम् ऋणं (1), प्रार्शूनाम् अस्ति सुन्वताम् (2), न सोमौ अप्रता पेपे (3)

¹⁷ पन्य इदुर्प गायत् (1), पन्य उक्थानि शंसत (2), ब्रह्मा कृणोत पन्य इत् (3)

¹⁸ पन्य (1), आ देर्दिरत् शृता सहस्रां (2), वाजी अवृत: (3), इन्द्रो यो यज्बेनो वृध: (4)

8.32.19:

O Indra, you are invoked by striving men (2). You go to them because of your own self-law (1). Drink the pressed Soma (3).

[Line 1: Indra goes to the aspirants of his own accord, because of his own nature. He does not go desiring Soma and offerings.]

8.32.20:

Drink the milk of your own milch-cows (1); (drink) Soma with its energy currents (2).

O Indra, the (Soma) here is yours (3).

[tugryam: the energy currents, see (8.99.7), (1.33.13)]

8.32.21:

Do not go to (the Soma offered by) angry persons (1). Do not go to the Soma-pressing done in a place without joy (2). Drink this Soma given by us (3).²¹

[The energies created by the work of angry persons are negative and harmful.

rātam: given, (10.116.7); ati ihi: pass by, (do not go); araņe: place with no delight, (10.63.16)]

8.32.22:

You have seen us praising you (3), come here from the three far-off realms (1). Pass by all other persons of five nations (2).

¹⁹ वि षू चंर स्वधा अनुं (1), कृष्टीनाम् अन्वाहुवं: इन्द्र् (2), पिबं सुतानाम् (3)
20 पिब् स्व-धैनवानाम् (1), उत यः तुग्र्ये सर्चा (2), उत अयमिन्द्र् यः तर्व (3)
21 अति इहि मन्यु-षाविणं (1), सुषुवांसम् उपारणे (2), इमं रातं सुतं पिब (3)
22 इहि तिस्रः परावतं (1), इहि पश्च जनाँ अति (2),
धेनां इन्द्र अव-चाकशत् (3)

[Line 1: tisra parāvataḥ: the three supreme stations, sat chit ānanda (tridhātu in RV);

dhena: streams, speech, (1.2.3);

pancha janāḥ: beings in one or more of the five states of consciousness;]

8.32.23:

Just as the Sun releases his rays (1), may you release (your riches) to us (2). May my words, together, reach you (without fail) (3), just as water flows to a low place (4).²³

[sadhryak: together]

8.32.24:

O priest of the pilgrim journey, pour swiftly the Soma (1), to the hero, the handsome one (2).

Bring the pressed out Soma for his drink (3).²⁴

8.32.25:

(To recover) the waters, he smote Phaliga (1). He made the waters to flow down (2). He established the ripeness (or immortality) in the Ray-cows (3). [phaligah: the demon who hides the Ray-cows and waters; (1.62.4) and (1.121.10) declare the identity of Adri, Phaliga and Vala. nyak: downwards, (10.60.11)]

²³ सूर्यों रिशमं यथां सृज (1), आत्वां यच्छन्तु (2), मे गिर्रः (3), निम्नम् आपो न सुध्यंक् (4)

²⁴ अर्ध्वर्युवा तु हि षिश्च सोमं (1), बीरायं शिप्रिणें (2), भरां सुतस्यं पीतयें (3)

²⁵ य <u>उद्रः</u> फेलिगं भिनत् (1), न्यक् सिन्धून् अवासृंजत् (2), यो गोषुं पुकं धारयंत् (3)

8.32.26:

The luminous Indra killed Vrtra (1), Aurnavābha and Ahīshuva (2). He smote Arbuda with the snow (3).²⁶

[rchīshamam: luminous; equal to the luminous rk mantra, (1.61.1)]

8.32.27:

Sing the wisdom-words given by the gods to Indra (3). He is fierce, invincible (1). manifesting the force wholly (2).²⁷

[prasakṣhat: one who wholly puts out the force, (4.12.1); aṣḥāļhāya: invincible, (3.15.4);]

8.32.28:

In the rapture of the Soma-food (2), Indra amidst gods wakes to knowledge (3), about all his workings (1).²⁸

[vratā: workings]

8.32.29:

May the two golden steeds, rejoicing together (1), carry him to the delight abiding here (2). 29

[hitam: abiding, (4.7.6); prayah: delight, (8.19.22)]

²⁶ अहंन् वृत्रम् ऋचीषम (1), और्णवाभम् अंहीशुवंम् (2), हिमेन अंविध्यत् अर्बुदम् (3)

²⁷ प्र वं चुग्रायं निष्ठुरे अषाळहाय (1), प्रसिक्षणे (2), देवत्तं ब्रह्मं गायत (3)

²⁸ यो विश्वानि अभि ब्रुता (1), सोमस्य मदे अन्धंसः (2), इन्द्रों देवेषु चेतंति (3)

²⁹ इह त्या संधमाद्या हरी हिरंण्यकेश्या (1), बोळ्हाम् अभि प्रयो हितम् (2)

8.32.30:

May the steeds praised by Priyamedha (2), bring you here for the Soma-drink (3). You are praised by many (1).

33. Indra

Rishi: Medhātithih Kāņvah

8.33.1: The stream of purified Soma

8.33.2: Soma released in the place of need

8.33.3: Riches to Kanva-s

8.33.4: Medhyātithi rishi, sing to Indra

8.33.5: Left and right hands

8.33.6: He is opulent in his lights

8.33.7: How does Indra establish strength in man

8.33.8: O Indra, no one can control you

8.33.9: Indra responds to the call at once

8.33.10: You are known as the enjoyer

8.33.11: Your horses are mighty

8.33.12: Straight-going one

8.33.13: Our hymns (girah), brahma and uktha

8.33.14: Horses bring you to our Soma

8.33.15: Place our stoma-laud close to you

8.33.16: Indra does not punish human beings

8.33.17: Will-power of woman is swift

8.33.18: Chariot-yoke

8.33.19: O woman, you are a knower of mantra

Metre: 1-15, Brhatī; 16-18, Gāyatrī; 19, Anushtup;

³⁰ अर्वार्श्वं त्वा पुरुष्टुत (1), प्रियमेंधस्तुता हरी (2). सोमुपेयाय वक्षतः (3)

8.33.1:

O Vrtra-killer, the stream of purified Soma (3), (is made to flow) like water to you, by us the Soma-offerers (1). For your sitting the singers have spread around (4), the sacred grass seat (2).

8.33.2:

O treasure, the men uttering the hymns cry out to you (1,3,5), when the Soma is released in the place of need (2,4).

When will Indra come to our dwelling (7), bellowing like a bull thirsting for the pressed Soma (8,6)?

[vaso: O treasure;
nireka: a place in need, (1.51.14), (7.20.8)]

8.33.3:

You give riches in thousands to Kaṇva-s (2),
O overcomer of foes, one of impetuous violence (1).
We seek at once the Rays of knowledge (5),
having a mature form, O all-seeing Maghavan (3,4).

[pishanga rūpam: one of golden-red form, (2.3.9); mature-form
dhṛṣhat: one who overpowers foes, (1.54.4)]

¹ वृयं घं त्वा सुतार्वन्तु आपो न (1), वृक्तविर्हिषः (2), पुवित्रस्य प्रस्नविणेषु वृत्रहुन् (3), परि स्तोतारं आसते (4)

² स्वरंन्ति त्वा (1), सुते (2), नरो वसो (3), निरेक (4), उक्थिनः (5), कुत्र कदा सुतं तृषाण (6), ओक आ गम इन्द्रं (7), स्वब्दीव वंसंगः (8) कि कि कि वेसिः (1), धृष्ण्वा धृषद् (2), वाजं दर्षि सहस्रिणम् (3),

कण्वामः (1), धृष्णुवा धृषद् (2), वाज दाव सहास्रणम् (3), पित्राङ्गेरूपं (3), मघवन् विचर्षणे (4), मृक्ष् गोर्मन्तम् ईमहे (5)

8.33.4:

When the Soma is ready (5), Indra (Vajrin) comes to us in his golden chariot (6), to which the horses are yoked (4). O Medhyātithi, drink the (Soma) and sing (3,1), to that Indra in rapture caused by Soma-food (2).⁴ [Line 4: that Indra: Indra who comes to us]

8.33.5:

Indra, the master, with his perfect will is lauded by us (2). His left hand is perfect and also his right (1). He is the doer of a hundred works (3). His opulence is of a thousand-fold (4). Indra destroys the cities (of foes) and is attained by hymns (5). Line 1: left and right hands are symbolic; dakṣhiṇa: right (hand); light of discernment, (8.39.5); savya: left (hand); beauty; inaḥ: master, (10.3.1); äritaḥ: one obtained (or attained) by hymns, (1.101.4)]

8.33.6:

He is the overcomer of foes and is unencircled (1). He is dedicated in combats (2). He is opulent in his lights and is the overthrower (3). He is lauded by many (4). By the will of works, the mighty one is like light (5).

⁴ पाहि गाय (1), अन्धंसो मद् इन्द्रीय (2), मेध्यातिथे (3), यः संमिद्दलो हर्योः यः (4), सुते (5), सची बृजी रथौ हिर्ण्ययः (6) र्व सुष्वयः सुदक्षिण (1), इनो यः सुक्रतुः गृणे (2), य अक्तिरः सहस्रा (3), यः शृतामेष्य (4), इन्द्रो यः पूर्भित् अरितः (5) विभूत्युम्ः च्यवनः (3), पुरुष्टुतः (4), क्रत्वा गौरिव शाकिनः (5)

[vibhūta-dyumna: opulent in his lights; chyavanaḥ: overthrower, (10.69.5); gauḥ: light, (3.7.2)]

8.33.7:

Who knows drinking the pressed Soma together (with gods) (1)? How does he establish the strength (in man) (2)? He destroys cities by his might (3). He, the handsome one, becomes joyful (4), with the (intake of) Soma-food (5).

8.33.8:

Just as wild elephants pour down their dews of passion (1), Indra establishes in many places his powers of movement (2). No one can control you; come to our Soma-pressing (3). You move widely by your strength (4).

[mahān: wide, (1.36.9); vast, (10.4.2); vāraņaḥ: elephant; charatham: powers of movement, (1.58.5)]

8.33.9:

He is fierce, unmoved, firm (1).

He is perfected for battle (2).

When Indra hears the call of the adorer (3), he is not separated (from us) (4), but comes (to the call) (5).

[na yoṣhat: not separated, (4.2.9); yoṣhati: see (8.31.17); samskṛtaḥ: perfected; occurs twice in RV;]

⁷ क ईं वेद सुते सचा पिबन्तुं (1), कद् वयों दधे (2), अयं यः पुरो विभिनत्ति ओर्जसा (3), मन्दानः शिप्रि (4), अन्धंसः (5) ⁸ दाना मृगो न वार्णः (1), पुंहुत्रा च्रथं दधे (2), निकष्ट्वा नि यमृत् आ सुते गंमो (3), मृहान् चेर्सि ओर्जसा (4) ⁹ य गुग्गः सन् अनिष्टृतः स्थिरो (1), रणाय संस्कृतः (2), यदि स्तोतुः मुघवां शृणवृत् हवुं (3), नेन्द्रौ योष्ति आ गंमत् (4)

8.33.10:

It is certainly true that you are the showerer (1). With your rushing speed, you are never encircled (2). O fierce one, you are well-known as the enjoyer (3). Whether you are far away or nearby (4,6), you are known as the mighty one (5,7). 10 [vṛsha: enjoyer, (1.140.2); jūtiḥ: swift urgings, (3.3.8, 3.12.3); vṛṣhajūti: rushing speed, (5.35.3)]

8.33.11:

O strong ones, your reins are strong (1),
O mighty ones, your golden whips are mighty (2),
O Maghavan, your car is a showerer (3),
your horses are mighty (4).
O one of hundred willings, you are a showerer (of gifts) (5).

[vṛṣhaṇaḥ: strong ones, (3.27.15)]

8.33.12:

The mighty one is he who presses (the Soma) (1).

He, the showerer is one who releases the Soma (2),

O straight-going, bring us (felicities) (3).

O showerer, the mighty power is established in the rivers (4).

The horses are placed in your front (5).

[dadhanve: having established, (2.5.3)]

 ¹º सत्यम् इत्था वृषेदंसि (1), वृषंज्ितः नो अवृतः (2),
 वृषा हि उग्र शृण्विषे (3), पंरावित (4), वृषों (5), अर्वावित (6), श्रुतः (7)
 1¹ वृषंणस्ते अभीशंवो (1), वृषा कशां हिर्ण्ययी (2),
 वृषा रथों मघवन् (3), वृषंणा हरी (4), वृषा त्वं शंतक्रतो (5)
 1² वृषा सोतां (1), सुनोतु ते वृषंन् (2), ऋजीिपन् आ भर (3),
 वृषां दधन्वे वृषंणं नदीषु (4), आ तुभ्यं स्थातः हरीणाम् (5)

8.33.13:

O most powerful Indra, come here to drink the sweet Soma (1). May Maghavan in front of yajamāna hear (2), our hymns, the wisdom-words and the utterances (3), he of perfect will (3). 13

[girah: hymns of words;

brahma: wisdom-words, (mantra);

nāvam: vajamāna; leader of the rite, (6.24.10), (6.46.11);

S splits $n\bar{a}yam$ with na + ayam, and declares, 'Indra cannot hear our hymns etc.' What a difference!]

8.33.14:

May the horses yoked to your car (2), bring you, who is seated in the car (1), to our Soma pressing (4), by passing others, O Shatakratu, slayer of Vrtra (3,5).

8.33.15:

O greatest among the great (1), place our affirmative laud most close to you (2), O dweller in the light, Soma-drinker (4). Most peaceful are we in your rapture with our Soma (3). [dyuksha: one who dwells in the light, (2.2.1) dhishva: to place, (3.6.6);]

 ¹³ एन्द्रं याहि पीतये मधुं शिवष्ठ सोम्यम् (1),
 नायम् अच्छां मघवां शृणवृद् (2), गिरो ब्रह्म उक्था चं (3), सुक्रतुंः (4)
 14 वहंन्तु त्वा रथेष्ठामा (1), हरंयो रथ्युजंः (2),
 तिरः चित् अर्थं (3), सर्वनानि (4), वृत्रहन् अन्येषां या शंतक्रतो (5)

¹⁵ अस्मार्कम् अद्य अन्तम् स्तोमं धिष्व (1), महामह (2), अर्थाः अस्माकं ते सर्वना सन्तु शंतमा मदाय (3), युक्ष सोमपाः (4)

8.33.16:

The hero (Indra) has guided us (4). He does not take pleasure (1,3), in punishing him or me or any other (2).

[Indra inflicts punishment only on the evil-beings. He does not harm any human being.]

8.33.17:

Indra has declared (1),

that the mind of the women cannot be restrained (2). He also declared that their will-power is swift (3). 17

[raghu: swift, (5.30.14); it has this meaning in all compound words such as, raghudruva (1.140.4), raghupatva, raghuyat, raghusyat etc. But S renders raghu as laghu, lowly, small; S renders line 3 as: 'Her intellect is small']

8.33.18:

The two horses (of Indra) together draw his chariot (1,3), (towards the place of) the release of delight (2).

The mighty one (Indra) (is seated) above the chariot-yoke (4).

[vrshna: mighty; dhūh: chariot-yoke; uttara: above, (1.32.6);]

¹⁶ नुहि (1), षः तब नो मर्म शास्त्रे अन्यस्य (2), रण्यंति (3), यो अस्मान् बीर आनंयत् (4)

¹⁷ इन्द्रेश्चिद् घा तर्दब्रवीत् (1), ख्विया अंशास्यं मनं: (2), उतो अह् क्रतुं रुघुम् (3)

¹⁸ सप्ती (1), चिद् घा मद्च्युता (2), मिथुना बहतो रथम् (3), एवेद् धू: वृष्ण उत्तरा (4)

8.33.19:

Look down (on earth) (1), do not look up (2).

Keep your feet close together (3).

May not your ankles be seen (4).

You, a woman, you have become a knower of the mantra (5). 19

[Line (5) indicates that a woman has become a knower of mantra (wisdom-words), a *rishi*. She has to attend the assembly of rishis, most of whom were men. Lines (1-4) are injunctions for her outward modesty indicative of the times. S states that this verse is addressed to the son of Playoga who has changed his sex, from male to female. His comments are bizarre to say the least.]

34. Indra

Rişhi: 1-15, Nīpātithiḥ Kāṇvaḥ; 16-18, Sahasram Vasurochişhaḥ Angirasaḥ;

- 8.34.1: We are happy with your rule from heaven
- 8.34.2: The roar of press-stones
- 8.34.3: The press-stone shake Soma
- 8.34.4: Kanva-s invoke you for plenitude
- 8.34.5: Our Soma as your first drink
- 8.34.6: O one with perfect thoughts
- 8.34.7: You have many increasings
- 8.34.8: May Agni bring you here
- 8.34.9: Joy is released by your steeds
- 8.34.10: Soma is offered with svāhā chant
- 8.34.11: Come to our shruti sung nearby
- 8.34.12: One with well-nourished horses
- 8.34.13: Come from the realms above
- 8.34.14: Ray-cows to us in thousands
- 8.34.15: Riches in hundreds of ayuta
- 8.34.16: Come with Varochisha-s

¹⁹ अधः पेश्यस्व (1), मा उपरि (2), संत्रां पोद्कौ हेर (3), मा ते कशष्रुकौ देशुन् (4), स्त्री हि ब्रह्मा बुभूविथ (5)

8.34.17: Steeds flaming like Sun

8.34.18: Horses are a gift from beyond

Metre: 1-15, Anushtup; 16-18, Gāyatrī;

[The first fifteen verses, 1-15, have the same second half.]

8.34.1:

O Indra, may you come here with your horses (1), for the perfect hymn of Kanva (2).

Since you are ruling the heaven (we are happy) (3),

O lord of heavenly treasure, return to heaven (4).

8.34.2:

May the pressing stones crying out on the release of Soma (1), bring you here with its peal (2).

O lord of heavenly treasure, return to heaven (3).

Since you are ruling the heaven (we are happy) (4).

8.34.3:

The rim of these (press-stones) shakes the Soma (1), just as a wolf (terrifies) a sheep (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, return to heaven (4).

[urām: sheep; nemi: rim;]

¹ एन्द्रं याहि हरिभिः (1), उप कण्वस्य सुष्टुतिम् (2). दिवो अमुष्य शासंतो (3), दिवं यय दिवा-वसो (4) ² आ त्वा ग्रावा वर्दनिह सोमी (1), घोषेण यच्छतु (2), दिवो अमुष्य शासंतो (3), दिवं यय दिवावसो (4) ³ अत्रा वि नेमिः एषाम (1) उसं न धनते वक्षेत्र (2)

³ अत्रा वि नेमिः एषाम् (1), उरां न धूनुते वृकः (2), दिवो अमुष्य शासतो (3), दिवो यय दिवावसो (4)

8.34.4:

The Kanva-s invoke you here for protection (1), and the gain of plenitude (2).

Since you are ruling the heaven (we are happy) (3);

You are the lord of heavenly treasure return to heaven (4).

8.34.5:

I establish for you the pressed out Soma (1), as the first drink, O mighty one (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, may you return to heaven (4).

8.34.6:

O perfect many-thoughted one, come to us (1).

O universal thought, come to us with your protections (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, return to heaven (4).

[vishvatah: on every side,
 puramdhi: many thoughted, (10.30.1)

smat: has the meaning of su, perfect, blissful, (1.51.15) (KS)]

⁴ आ त्वा कण्वां इहार्वसे हर्वन्ते (1), वार्जसातये (2), विवे युग दिवावसो (4)

⁵ दर्धामि ते सुतानां (1), वृष्णे न पूर्वपाय्यम् (2), दिवो अमुष्य शासंतो (3), दिवं यय दिवावसो (4)

^{&#}x27; स्मत्पुरंधिः न आ गंहि (1), विश्वतोधीः न ऊतयें (2), दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

8.34.7:

May you come to us, the one with vast thoughts (1), with thousand increasings and a hundred treasures (2). Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4). [mahemate: see, (8.13.11)]

8.34.8:

May (Agni) the invoker, placed in man (1), adorable amidst gods, bring you here (2). Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4). [devatra: among the gods, (5.20.1)]

8.34.9:

May your steeds from which the joy is released (1), bring you here just as the two wings bring the bird (2). Since you are ruling the heaven (we are happy) (3); O the lord of heavenly treasure, return to heaven (4).

8.34.10:

O Noble one, come (1), to drink the Soma offered with $sv\bar{a}h\bar{a}$ all around (2). Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4).

⁷ आ नों याहि महेमते (1), सहस्रोते शर्तामघ (2), दिवो अमुष्य शासंतो (3), दिवें युय दिवावसो (4) ⁸ आ त्वा होता मर्नुहितो (1), देवत्रा वेश्वत् ईड्यः (2), दिवो अमुष्य शासंतो (3), दिवें युय दिवावसो (4) ⁹ आ त्वा मद्व्युता हरी (1), श्येनं पृक्षेवे वक्षतः (2), दिवो अमुष्य शासंतो (3), दिवें युय दिवावसो (4) ¹⁰ आ याहि अर्थ (1), आ परि स्वाहा सोमस्य पीतयें (2), दिवो अमुष्य शासंतो (3), दिवें यय दिवावसो (4)

[svāhā: that which is offered whole heartedly]

8.34.11:

Come here to our *shruti* sung near by and our utterances (1); bestow delight on us (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).

[upashruti: (hymns) sung nearby (S)]

8.34.12:

O one with well-nourished horses (2), come to us with your well-nourished horses with perfect form (1), Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4).

8.34.13:

Come to us from the mountains (1), and from the abode high above the oceans (2). Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4). [vishtapa: supreme abode, see (8.69.7);]

¹¹ आ नो याहि उपेश्रुति उक्थेषु (1), रणया इह (2), दिवो अमुष्य शासेतो (3), दिवं यय दिवावसो (4)

¹² सर्रूपै: आ सु नौ गहि संभृतै: (1), संभृताश्वः (2), दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

¹³ आ यांहि पर्वतिभ्यः (1), समुद्रस्य अधि विष्टर्पः (2), दिवो अमुष्य शासंतो (3), दिवं युय दिवावसो (4)

8.34.14:

O hero, bestow on us in thousands (2), the Ray-cows and the life-energies (1). Since you are ruling the heaven (we are happy) (3); O lord of heavenly treasure, return to heaven (4).

8.34.15:

Bring us (the felicities) in thousands (1), and hundreds of ayuta (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).

[ayutāni: ten thousands;]

8.34.16, 8.34.17:

We, Indra and the thousand Varochisha-s obtain (1), the mighty life-energies (steeds) and Ray-cows (2); they are straight going, swift as wind, ruddy in glow (3), quick-footed, flaming like the Sun (4). [aruṣhāsaḥ: ruddy in glow, (7.16.3)]

8.34.18:

(These horses are) a gift from the realm beyond (1), and they are swift with fast-rolling wheels (for their cars) (2). With them we depart to the middle of the forest-delight (3). 18

¹⁴ आ नो गव्यानि अश्व्यां (1), सहस्रां शूर दर्दहि (2), दिवो अमुष्य शार्सतो (3), दिवं युय दिवावसो (4)

¹⁵ आ नं: सहस्रशो भंरा (1), अयुतांनि शतानि च (2), दिवोअमुष्य शासतो (3), दिवं यय दिवावसो (4)

¹⁶ आ यत् इन्द्रेश्च दर्वहे सहस्रं वसु-रोचिषः (1). ओजिष्टमश्च्यं पशुम् (2)

¹⁷ य ऋजा वार्त-रहसो अरुषासौ (3), रघुष्यदः भ्राजन्ते सूयि इव (4)

¹⁸ पारवितस्य रातिषुं (1), द्रवत्-चंक्रेषु आशुषुं (2), तिष्ठं वनस्य मध्य आ (3)

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35. Ashvins

Rişhi: Shyavashvah Atreyah

[This hymn is divided into 8 subhymns of three verses each; the second or the last half of the three verses are almost same or identical.]

- 8.35.1: Along with Āditya-s, Rudra-s etc.
- 8.35.2: With heaven, earth, mountains
- 8.35.3: With Bhrgu-s, Marut-s and waters
- 8.35.4: O Ashvins, become awake to our call
- 8.33.5: Accept our stoma-laud
- 8.35.6: Accept our pilgrim-yajna
- 8.35.7: Come by triple path
- 8.35.8: Come like swans to a garden
- 8.35.9: Come like buffaloes to water
- 8.35.10: Establish successors in us
- 8.35.11: Come with Usha and Sūrya of one mind
- 8.35.12: Establish the energies in us
- 8.35.13: Come with Mitra-Varuna
- 8.35.14: Come with Angirasa seers and Vishnu
- 8.35.15: Come with Rbhu-s and Marut-s
- 8.35.16: Animate in us the power of mantra
- 8.35.17: Animate in us the hero-force
- 8.35.18: Animate the people
- 8.35.19: Hear the call of Atri
- 8.35.20: The perfect hymn
- 8.35.21: Direct the pilgrim-yajna (to us)
- 8.35.22: Direct your chariot down to us
- 8.35.23: Words of obeisance
- 8.35.24: Establish the ecstasy in the giver

Metre: 1-21, Uparishtājjyotiḥ (12/8/12/12); 22,24 Pangktiḥ; 23, Mahābrhatī (8/8/8/8/12)

8.35.1:

Companioned with Āditya-s, Rudra-s and Vasu-s (2), and Agni, Indra, Varuṇa and Viṣhṇu (1), and taking a common delight with Uṣha, Sūrya (3), may you drink the Soma, O Ashvins (4).

8.35.2:

Companioned with the heaven, earth and mountains (2), and all the thoughts, beings and life-energies (1), and taking a common delight with Usha and Sūrya (3), may you drink the Soma, O Ashvins (4).

[vājinā: steeds, life energies]

8.35.3:

Companioned with Bhṛgu-s, Maruts and waters (2), and All-gods, and thrice-cleven gods here (in the yajna) (1), and taking a common delight with Uṣha and Sūrya (3), may you drink the Soma, O Ashvins (4).

8.35.4:

(O Ashvins), take pleasure in our yajna (1).
You two become awake to (our) call (2).
O Gods come here, to all our Soma-pressings (3), along with Usha and Sūrya who take a common delight (4).
O Ashvins, bring us the impulsions (5).

¹ अृग्निनेन्द्रेण वर्हणेन् विष्णुंना (1), आदित्यै रुद्रैर्वसुंभिः सचाभुवां (2), सजोषंसा उपसा सूर्येण च (3), सोमं पिवतमिधना (4)

² विश्वांभिः धीभिः भुवनेन वाजिना (1), दिवा पृथिव्याद्विभिः सचाभुवां(2), सुजोषंसा उषसा सूर्येण च (3), सोमं पिवतमिथना (4)

³ विश्वैर्देवैः त्रिभिः एंकाद्शैः इहा (1), अद्धिः मुरुद्धिः भृगुंभिः सचाभुवां (2), सजोषंसा उषसा सूर्येण च (3), सोमं पिबतमिधना (4)

⁴ जुषेथां युइं (1), बोधतुं हर्वस्य में (2), विश्व इह देवी सबना अब गच्छतम् (3), सुजोषसा उषसा सूर्येण च (4), इषं नो बोळ्हमिथना (5)

[ava: towards, (1.127.5);

bodhatam: you two become awake, (8.38.1); isham: impulsions;]

8.35.5:

Accept our affirmative laud with pleasure (1), just as an youth accepts an invitation of a lady (2).

O Gods, come here to all our Soma pressings (3).

O Ashvins bring us the impulsions (5), along with Usha and Sūrya who take a common delight (4).

8.35.6:

Accept with pleasure our words of hymns (1), accept our pilgrim-yajna (2).

O Gods, come here to all our Soma-pressings (3). along with Usha and Sūrya who take a common delight (4).

O Ashvins, bring us the impulsions (5).

8.35.7:

(O Ashvins) may you come to the pressed Soma (2,4), just as the Haridrava plants sprout in a garden (1), or buffaloes rush (to the garden) (3).

O Ashvins, come by the triple path (6), along with Uṣha and Sūrya of one mind (5).

[haridrava: a common yellowish plant, (1.50.12); sajoṣhasaḥ: of one mind (5.4.4), companioned by, (10.110.3)]

⁵ स्तोमं जुषेथां (1), यु<u>ब</u>शेवं कुन्यनां (2), विश्वेह देवा सबनावं गच्छतम् (3), सुजोषंसा उपसा सूर्येण च (4), इषं नो बोळ्हमश्विना (5)

^{&#}x27; गिरों जुषेथाम् (1), अध्वरं जुषेथां (2), विश्वेह देवौ सवनार्व गच्छतम् (3), सजोषसा उषसा सूर्येण च (4), इषं नो बोळ्हमश्विना (5)

⁷ हारिद्ववेचं पतथो वनेत् (1), उप सोमं सुतं (2), मंहिषा इव (3), अर्व गच्छथः (4), सजोषंसा उषसा सूर्येण च (3), त्रिर्वृतिः यातमश्विना (4)

8.35.8:

May you come to the pressed Soma (3,5), (as eagerly as) swans alighting in a garden (1), or the travellers on a road (take joy in a garden) (2), or as the buffaloes (4).

O Ashvins, may you come by the triple path (6), along with Usha and Sūrya of one mind (7).

8.35.9:

May you come to the pressed Soma (3,5), (as eagerly as) the birds alighting in a garden (1), or eagerly as the giver of offering (2), and as the buffaloes (4).

O Ashvins, may you come by the triple path (6), along with Usha and Sūrya of one mind (7).

8.35.10:

May you drink (Soma), may you be satisfied (1), may you come (to us) (2).

Establish in us successors, establish in us the riches (3).

O Ashvins, establish in us the energy (5), along with Usha and Sūrya who are of one mind (4).

⁸ हुंसाबिंब पतथो (1), अध्वृगाबिंव (2), सोमं सुतं (3), महिषेव (4), अवं गच्छथः (5), सुजोषंसा उषसा सूर्येण च (6), त्रिर्वृतिः यातम् अश्विना (7)

⁹ इयेनाबिंव पतथो (1), हुव्यदातये (2), सोमं सुतं (3), महिषेव (4), अवं गच्छथः (5), सुजोषंसा उषसा सूर्येण च (6), त्रिर्वृतिः यातम् अश्विना (7)

¹⁰ पिबंतं च तृष्णुतं च (1), आ चं गच्छतं (2), प्रजां चं धृत्तं द्रविणं च धत्तम् (3), सुजोषंसा उषसा सूर्येण च (4), ऊर्जं नो धत्तमिश्वना (5)

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8.35.11:

May we conquer, may we adore you (1), may we be protected by you (2).

Establish in us the successors, establish in us the riches (3).

O Ashvins, establish in us the energy (5), along with Usha and Sūrya who are of one mind (4).

8.35.12:

Destroy the foes, work with your friends (1). Establish (in us) the successors, establish (in us) the wealth (2). O Ashvins, establish in us the energy (4), along with Usha and Sūrya who are of one mind (3). [yataye: to labour, (3.16.4)]

8.35.13:

May you (respond) to the call of adorer and come (2), along with Mitra and Varuna, Dharma and Maruts (1). O Ashvins, may you come with the Āditya-s (4), along with Usha and Sūrya who take pleasure in us (3).

8.35.14:

(Responding) to the call of adorer, may you come (2), along with Angirasa seers, Vishnu and Maruts (1).

O Ashvins, may you come with the Āditya-s (4), along with Usha and Sūrya who take pleasure in us (3).

¹¹ जर्यतं च प्र स्तुतं च (1), प्र च अवतं (2), प्रजां चे धृत्तं द्रविणं च धत्तम् (3), सुजोषंसा उषसा सूर्येण च (4), ऊर्जं नो धत्तमश्विना (5)

¹² हुतं च शत्रून् यतंतं च मित्रिणः (1), प्रजां चे धत्तं द्रविणं च धत्तम् (2), सजोषंसा उषसा सूर्येण च (3), ऊर्जं नो धत्तमिश्वना (4)

¹³ मित्रावर्रणवन्ता उत धर्मवन्ता मुरुत्वेन्ता (1), जरितुः गंच्छथो हर्वम् (2), सुजोषंसा उषसा सूर्येण च (3), आदित्यैः यांतम् अश्विना (4)

¹⁴ अङ्गिरस्वन्ता उत विष्णुवन्ता मुरुत्वन्ता (1), जरितुर्गच्छथो हर्वम् (2), सुजोषंसा उषसा सूर्येण च (3), आदित्यैर्यातमश्विना (4)

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8.35.15:

(Responding) to the call of adorer may you come (2), along with Rbhus and Vāja, the mighty ones and Maruts (1), O Ashvins, may you come with the Āditya-s (4), along with Usha and Sūrya who take pleasure in us (3). ¹⁵ [Rbhu and Vāja are the divine artisans; 'rbhumantam vājavantam' occurs in (3.52.6); see (8.93.34)]

8.35.16:

(O Ashvins), animate in us the (power of) mantra (1), animate in us the thoughts (2).

Kill the demons, ward off the disease (3).

O Ashvins, press out the Soma (5), along with Usha and Sūrya, who take common pleasure (4).

[sedha: ward off, (8.7.5), (8.7.7); jinva: to move, (3.15.6); to animate, (3.3.7);]

8.35.17:

Animate in us the hero-force, animate in us the gods (1).

Kill the demons, ward off the disease (2).

O Ashvins, press out the Soma (4),
along with Usha and Sūrya, who take common pleasure (3).

[nēn: gods, (4.2.15);

kshatram: hero-force, (6.8.6)]

kshatram: hero-force, (6.8.6)]

¹⁵ ऋभुर्मन्ता वृषणी वाजिवन्ता मुरुत्वन्ता (1), जरितुः गच्छथो हर्वम् (2), सुजोषंसा उषसा सूर्येणु च (3), आदित्यैर्यातमिश्वना (4)

¹⁶ ब्रह्म जिन्वतम् (1), उत जिन्वतं धियौ (2), हुतं रक्षांसि सेधतम् अमीवाः (3), सुजोषसा उषसा सूर्येण च (4), सोमं सुन्वतो अश्विना (5)

¹⁷ क्षत्रं जिन्वतम् उत जिन्वतं नृन् (1), हुतं रक्षांसि सेधतम् अमीवाः (2), सजोषंसा उषसा सूर्येण च (3), सोमं सुन्वतो अधिना (4)

8.35.18:

O Ashvins, animate the milch cows, animate the people (1), kill the demons, ward off the disease (2).

O Ashvins, press out the Soma (4), along with Usha and Sūrya, who take common pleasure (3).

8.35.19:

(O Ashvins), may you hear the ancient hymn of praise (2), just like (the sage) Atri (1).

(Accept the Soma) pressed out by Shyavashvā (3), which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (4), along with Uṣha and Sūrya who are of one mind, O Ashvins (3).

[madachyuti: from whom drips the rapturous inspiration, (8.74.13); tiroahnyam: with the disappearance of the day, (3.28.3), (3.28.6);]

8.35.20:

(O Ashvins) (accept) the perfect hymn released (2), as if it were a creation (1).

(Accept the Soma) pressed out by Shyavashvā (3), which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (5), along with Usha and Sūrya who are of one mind, O Ashvins (6).

[sargān: creations, (4.23.6)]

¹⁸ धेन्ः जिन्वतम् उत जिन्वतं विशो (1); हृतं रक्षांसि सेश्रंतम् अमीवाः (2), सुजोषंसा उषसा सूर्येण च (3), सोमं सुन्वतो अधिना (4)

¹⁹ अत्रेरिव (1), शृणुतं पूर्व्यस्तुंतिं (2), श्यावाश्वस्य सुन्वतो (3), मंदच्युता (4), सुजोषंसा वृषसा सूर्येण च अश्विना (5), तिरोअह्रचम् (6)

²⁰ सर्गीन् इव (1), सृजतं सुष्टुतीः उपं (2), श्यावाश्वस्य सुन्वतो (3), मंदच्युता (4), सुजोषंसा उषसा सूर्येण च अश्विना (5), तिरोअह्रचम् (6)

8.35.21:

(O Ashvins), direct the pilgrim-yajna (to us) (2), as if it were a Ray (1).

(Accept the Soma) pressed out by Shyavashvā (3), which drips with rapture (4).

Accept the Soma with the disappearance of the day (5), along with Usha and Sūrya who are of one mind, O Ashvins (6).

[rashmi: the Ray, (5.7.3, 5.19.5); upa yachchha: extend, give, (6.15.3)]

8.35.22:

Direct your chariot downwards to our front (1).

May you come to drink the sweet Soma (2).

O Ashvins, may you come here (3),
since I am invoking you desirous of your protection (4).

May you establish the ecstasy in the giver (sacrificer) (5).

8.35.23:

When the pilgrim-yajna commences (2), with the words of obeisance of the singer (1), who wants to grow in greatness (3), may you come to drink the Soma, O leaders (4).

O Ashvins, may you come here (5), since I am invoking you desirous of protection (6).

May you establish the ecstasy in the giver (sacrificer) (7).

[vivakshanasya: see (8.1.25)]

²¹ र्दमीँ रिव (1), यच्छतम् अध्वराँ उपं (2), रयावार्श्वस्य सुन्वतो (3), मंदच्युता (4), सजोषंसा उषसा सूर्येण च अश्विना (5), तिरोअह्वयम् (6) ²² अर्वाग् रथं नि यच्छतं (1), पिबंतं सोम्यं मधुं आ यातम् (2), अश्विना आ गंतम् (3), अवस्युः वाम् अहं हुंवे (4), धृत्तं रत्नानि दाशुषे (5) ²³ नुमोबाके (1), प्रस्थिते अध्वरे नरा (2), विवश्वणस्य (3), पीतये आ यातम् (4), अश्विना गंतम् (5), अवस्युः वामहं हुंवे (6), धृत्तं रत्नानि दाशुषे (7)

8.35.24:

O Gods, may you come to accept the pressed out Soma-food (2), which is satisfying and is offered with the $sv\bar{a}h\bar{a}$ chant (1).

O Ashvins, may you come here (3), since I am invoking you desirous of protection (4).

May you establish the ecstasy in the giver (sacrificer) (5).

[trmpatam: to take satisfaction, (3.12.3) $sv\bar{a}h\bar{a}$: see (8.8.5), (8.34.10)]

36. Indra

Rishi: Shyāvashvaḥ Ātreyaḥ

[The first six mantra-s differ only in their first quarter; beginning with *pibā* they are all identical.]

- 8.36.1: Protector of the Soma-offerer
- 8.36.2: Protect the adorer and yourself
- 8.36.3: Protect the gods with your energy
- 8.36.4: Gave birth to heaven, earth
- 8.36.5: Gave birth to life-energies
- 8.36.6: The stoma-hymn of Atri engaged in work
- 8.36.7: Prayers of Shyāvāshva

Metre: 1-6, Shakvarī (8,7); 7, Mahäpangktiḥ (8,6);

²⁴ स्वाहांकृतस्य तृम्पतं (1), सुतस्यं देवौ अन्धंसः आ यातम् (2), अश्विना गतम् (3), अवस्युर्वामहं हुवे (4), धृत्तं रत्नांनि दाशुर्षे (5)

8.36.1:

O Indra, you are the protector of one who presses the Soma (1), and who has prepared the sacred seat (2).

O one of many willings, drink for your rapture the Soma (3), which (the gods) have assigned as your share (4).

By his vast delight he completely defeats all the armies (5); and he conquers the waters along with Maruts (6).

Indra is the lord of all existence (7).

[pṛtanā: armies, (3.24.1);

jraya: delight, (1.140.9);

samsehānaḥ: completely defeat;]

8.36.2:

O Maghavan, protect the one who praises you, protect yourself (1). O one of many willings, drink for your rapture the Soma (2), which (the gods) have assigned as your share (3). By his vast delight he completely defeats all the armies (4); and he conquers the waters along with Maruts (5). Indra is the lord of all existence (6).

[ava: to protect, (6.15.5), (5.5.9)]

¹ अबिता असि सुन्वतो (1), वृक्तबर्हिषः (2), पिबा सोमं मदीय कं शतक्रतो (3), यं ते भागम् अधारयन् (4), विश्वाः सेहानः पृतेना उरु ज्रयः (5), समप्सुजित् मुरुत्वाँ (6), इन्द्र सत्पते (7)

² प्रार्व स्तोतारं मघवन् अव त्वां (1), पिबा सोमुं मदीय कं शतक्रतो (2), यं तें भागमधीरयन् (3), विश्वाः सेहानः पृतना उरु ज्रयः (4), समप्सुजित् मुरुत्वाँ (5), इन्द्र सत्पते (6)

8.36.3:

May you protect the gods with your energy and might (1). O one of many willings, drink for your rapture the Soma (2), which (the gods) have assigned as your share (3). By his vast delight he completely defeats all the armies (4); and he conquers the waters along with Maruts (5). Indra is the lord of all existence (6).

8.36.4:

You gave birth to heaven, you gave birth to earth (1).

O one of many willings, drink for your rapture the Soma (2), which (the gods) have assigned as your share (3).

By his vast delight he completely defeats all the armies (4); and he conquers the waters along with Maruts (5).

Indra is the lord of all existence (6).

[Line 1 is a part of (9.96.5) addressed to the deity Soma in which janita, occurs 5 times.]

³ ऊर्जा देवाँ अवृत्ति ओर्जसा त्वां (1), पिबा सोमुं मदीय कं शतक्रतो (2), यं तें भागमधीरयन् (3), विश्वाः सेहानः पृतेना उरु जयः (4), समप्सुजित् मुरुत्वाँ (5), इन्द्र सत्पते (6)

⁴ जिनिता दिवो जिनिता पृथिव्याः (1), पिबा सोमं मदीय कं शतक्रतो (2), यं ते भागमधीरयन् (3), विश्वाः सेहानः पृतेना उरु ज्रयः समप्सुजिन्मुरुत्वाँ (4), इन्द्र सत्पते (5)

8.36.5:

You gave birth to the life-energies; gave birth to Ray-cows (1). O one of many willings, drink for your rapture the Soma (2), which (the gods) have assigned as your share (3). By his vast delight he completely defeats all the armies (4); and he conquers the waters along with Maruts (5). Indra is the lord of all existence (6).

8.36.6:

O one having Vajra, make the stoma of Atri vast (or great) (1). O one of many willings, drink for your rapture the Soma (2), which (the gods) have assigned as your share (3). By his vast delight he completely defeats all the armies (4); and he conquers the waters along with Maruts (5). Indra is the lord of all existence (6).

8.36.7:

Hear (the prayers of) Shyāvāshva who presses out the Soma (1), just as you heard that of Atri engaged in works (2). By yourself, the sole one you protected Trsadasyu (3), in his battle with foes (4), by increasing the powers of his chants (brahma) (5). Inṛṣhāhye: in the battles with foes, (1.100.5); shyāvāshva: name of riṣhi; one having bay coloured horses;

⁵ जुनिताश्वांनां जिनता गर्वामिस् (1), पिबा सोमं मदाय कं शंतक्रतो (2), यं तें भागमधारयन् (3), विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मुरुत्वाँ (4), इन्द्र सत्पते (5)

⁶ अत्रीणां स्तोममद्रिवो महस्कृधि (1), पिबा सोमं मदाय कं शतक्रतो (2), यं ते भागमधारयुन् (3), विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ (4), इन्द्र सत्पते (5)

⁷ रयावारवस्य सुन्वतः तथा शृणु (1), यथा अर्शृणोः अत्रेः कर्माणि कृण्वतः(2), प्र त्रसदंस्युम् आविथ् त्वमेक इत् (3), नृषाह्य (4), इन्द्र ब्रह्माणि वर्धयेन् (5)

37. Indra

Rişhi: Shyavashvah Atreyah

- 8.37.1: Protect the Word in evil-destroying battles
- 8.37.2: Overcome those who cause harm
- 8.37.3: You shine as the sole lord of all the worlds
- 8.37.4: Separate the heaven and earth
- 8.37.5: Welfare of all and their impellings
- 8.37.6: You do not need any protection
- 8.37.7: Chant of Shyāvāshva

Metre: 1, Atijagatī (12/12/12/8/8); 2-7, Mahāpangktiḥ (8,6);

8.37.1:

O Indra, the lord of energies, with all your protections (3), protect the Word in all evil-destroying battles (1), and also protect the one who presses out the Soma (2).

O wielder of Vajra, killer of Vrtra and one without blame (5,7), drink the Soma, offered during the noon-day pressing (4,6).

[anedya: blame-less]

8.37.2:

O Indra, the lord of energies, with all your protections (3), O fierce one, overcome (1), the armies of one against us who causes harm (or betrayal) (2). O wielder of Vajra, killer of Vrtra and one without blame (5,7), drink the Soma, offered during the noon-day pressing (4,6).

¹ प्रेदं ब्रह्मं वृत्रत्र्येषु आविथ् (1), प्र सुन्वतः (2), शंचीपत् इन्द्र विश्वांभिरूतिभि: (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), वज्रिव: (7)

² सेहान उग्र (1), पृतंना अभि दुई: (2), शचीपत इन्द्र विश्वांभिरूतिभिः (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेय (5), पिबा सोमंस्य (6), विज्ञवः (7)

8.37.3:

O Indra, lord of energies, with all your protections (2), you shine as the sole lord of all the worlds (1).

O wielder of Vajra, killer of Vrtra and one without blame (4,6), drink the Soma, offered during the noon-day pressing (3,5).

[The text and the translations of all the lines beginning with shachīpata are identical in the first 6 mantra-s.]

8.37.4:

O Indra, lord of energies, with all your protections (3), you, the sole one, separate the two (2), which are fused together (1).

O wielder of Vajra, killer of Vrtra and one without blame (5,7), drink the Soma, offered during the noon-day pressing (4,6).

Itwo: heaven and earth; the mental realm and the physical realm in

8.37.5:

O Indra, lord of energies, with all your protections (2), you are the lord of the welfare of all and all impellings (1).

O wielder of Vajra, killer of Vrtra and one without blame (4,6), drink the Soma, offered during the noon-day pressing (3,5).

[prayuje: impellings, (10.33.1)

the cosmos and in individuals]

kshema: welfare, (1.67.1), good, (1.66.2)]

[ै] एकराळस्य भुवंनस्य राजिस (1), शचीपत इन्द्र विश्वांभिरूतिभिः (2), माध्यंदिनस्य सर्वनस्य (3), वृत्रहत्तनेद्य (4), पिबा सोमस्य (5), विज्ञवः (6) 4 सस्थावांना (1), यवयसि त्वमेक इत् (2), शंचीपत इन्द्र विश्वांभिरूतिभिः (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), विज्ञवः (7) 5 क्षेमस्य च प्रयुजश्च त्वम् ईशिषे (1), शचीपत इन्द्र विश्वांभिरूतिभिः (2),

क्षमस्य च प्रयुजश्च त्वम् इाशष (1), शचापत् इन्द्र विश्वाभिरूतिभः (2), माध्यंदिनस्य सर्वनस्य (3), वृत्रहन्ननेषु (4), पिबा सोर्मस्य (5), विज्ञवः (6)

8.37.6:

O Indra, lord of energies, with all protections (3), you are the protector of hero-strength (1), but you do not need any protections (2).

O wielder of Vajra, killer of Vrtra and one without blame (5,7), drink the Soma, offered during the noon-day pressing (4,6).

[kshatra: hero-force, (6.8.6)]

8.37.7:

You hear the chant of Shyāvāshva (1), just as you heard that of Atri engaged in works (2). By yourself, you alone protected Trasadasyu (3), in his battles with his foes (4), by increasing his hero-strength, O Indra (5). [Similar to (8.36.7)]

38. Indra and Agni

Rişhi: Shyavashvah Atreyah

8.38.1: You are the two rtvik-s of yajna

8.38.2: You are ever unconquered

8.38.3: Awake to the Soma-offerings

8.38.4: Take pleasure in the yajna

8.38.5: Take pleasure in the Soma-offerings

8.38.6: Take pleasure in the laud

8.38.7: Gods who arrive at dawn

8.38.8: Hear Atri and Shyāvāshva

8.38.9: Like the wise, I call you for protection

8.38.10: Chant for you two and Sarasvati

Metre: Gāyatrī

⁶ क्षत्रायं त्वमवंसि (1), न त्वंमाविथ (2), शचीपत् इन्द्र विश्वाभिक्तिभिः (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहत्तनेय (5), पिबा सोमस्य (6), विज्ञवः (7) ⁷ श्यावार्थस्य रेभेत्स्तथां शृणु (1), यथाशृणोरत्रेः कर्माणि कृण्वतः (2), प्र त्रुसदंस्युम् आविथ त्वमेक इत् (3), नृषाह्य (4), इन्द्रं क्षत्राणि वर्धयंन् (5)

[Verses 1-3 end with the same line or a pāda. Verse 4-6, and verses 7-9.]

8.38.1:

You (two) are the rtviks of the sacrifice (1), conquerors in our plenitudes and our works (2). To this awake, O Indra, O Agni (3).

[rtvijah: He who sacrifices at the right season (rtu); he who sacrifices according to the law, order and season of rtam, (SA); recall that rtu is the order of the truth, its arranged law and time; two: Indra and Agni]

8.38.2:

O smiters, (you) journey in the chariot (1), (you are) the slayers of the coverer, ever unconquered (2). To this awake, O Indra, O Fire (3).²

8.38.3:

Men have pressed out for you by the stones (2), this rapturous Soma-delight (1).

Awake to this Soma, O Indra, O Agni (3).

8.38.4:

O Gods, Indra and Agni come (to us) (4), to the sacrifice where the Soma-delight is pressed (2). Take pleasure in the sacrifice (1).

To you rises the common laud, O Indra, O Agni (3).

¹ युज्ञस्य हि स्थ ऋत्विजा (1), सस्त्री वाजेषु कर्मसु (2), इन्द्रांग्री तस्यं बोधतम् (3)

² तोशासां स्थयार्थाना (1), वृत्रहना अपंराजिता (2), इन्द्रांग्री तस्य बोधतम् (3)

³ इदं वां मिट्ररं मधु (1), अधुंक्षुन् अद्रिभिर्नरं: (2), इन्द्रांग्नी तस्यं बोधतम् (3)

⁴ जुषेथां युज्ञम् (1), इष्टर्ये सुतं सोमं (2), सधस्तुती (3), इन्द्रांग्री आ गंतं नरा (4)

8.38.5:

May you take pleasure in these Soma-pressings (1), made by them who have the offering (2).
O gods come to us, O Indra, O Agni (3).

8.38.6:

May you take pleasure in this laud of mine (2), this path of song (1).

O gods, come to us, O Indra, O Agni (3).

8.38.7:

O Indra, O Agni, for the drink of the Soma-delight (3), come along with the gods who arrive at dawn (1), you who have the victor-riches (2).

[Line 2: (alt.): you who have the riches which are for the victor]

8.38.8:

O Indra, O Agni, hear the call of the Atris (1); (hear the call) of Shyāvāshva pressing the Soma-delight (2). Come for the drinking of the Soma (3).

[Shyāvāshva: name of Rishi; one who has the bay-coloured horse]

8.38.9:

Thus have I called you for protection (1), as the wise have ever called you (2), for the drinking of the Soma (delight), O Indra, O Agni (3).

⁵ इमा जुषेथां सर्वना (1), येभिः हुव्यानि ऊह्थुः (2), इन्द्रांग्नी आ गंतं नरा (3)

⁶ इमां गायुत्रवर्तनिं (1), जुषेथां सुष्टुतिं मर्म (2), इन्द्रांग्री आ गतं नरा (3)

⁷ प्रातुर्याविभिरा गतं देवेभिः (1), जेन्यावस् (2), इन्द्रांग्री सोमंपीतये (3)

⁸ इयावार्श्वस्य सुन्वतो (1), अत्रीणां शृणुतुं हर्वम् (2), इन्द्रांग्री सोर्मपीतये (3)

⁹ एवा वामह ऊतये (1), यथाहुंवन्तु मेधिराः (2), इन्द्रांग्री सोमंपीतये (3)

8.38.10:

I choose the protection of Indra and Agni (2), with Sarasvatī at their side (1), for whom the sacred song breaks into light (3). [Line 3: (alt.) from whom the sacred song is chanted; āham: ā + aham;]

39. Agni

Rishi: Nābhākah Kānvah

8.39.1: Let Agni reveal the gods to us

8.39.2: Destroy the hostiles with a Word

8.39.3: Awake us to the knowledge of the gods

8.39.4: Founds growth upon growth of being

8.39.5: His forceful and many-sided works

8.39.6: Agni knows the secret of mortals

8.39.7: He dwells in the masters of sacrifice

8.39.8: Agni in the sevenfold human

8.39.9: His three abodes of knowledge

8.39.10: Let all that are hostile (to the gods) be rent asunder

Metre: Mahāpangktiḥ (8,6);

[All the mantra-s have the same last pāda of eight syllables.]

8.39.1:

I give laud, to Agni the possessor of the rik (1), to worship Agni with the speech of revelation (2). Let Agni reveal the gods to us (3), for he is the seer who goes on his embassy (5), between the two worlds in the knowledge (4). Let all that are hostile be rent asunder (6).

¹⁰ आहं सरस्वतीवतोः (1), इन्द्राक्ष्योरवो वृणे (2), याभ्यां गायुत्रम् ऋच्यते (3) 1 अग्निमेस्तोषि ऋग्मियेम् (1), अग्निमीळा युजध्यै (2), अग्निर्देवाँ अनक्तु न (3), उभे हि विदथे (4), कविरुन्तः चरति दूत्यं (5), नभन्ताम् अन्यके संमे (6)

8.39.2:

O Agni, destroy with a new Word (1), the expression of these (hostiles) within in the bodies (2). Destroy within us the beings hostile to those who give thee (3). Let all the enemy forces, the hostile spirits (4), depart from here who would do hurt to us (5). Let all that are hostile be rent asunder (6).

[āmuraḥ: those who would hurt us; Note also: amūraḥ: free from ignorance, (8.74.7), (4.6.2) etc., mūrāḥ: ignorant (men), (10.4.4);]

8.39.3:

O Agni, to you I offer my thoughts (1), as if a felicitous offering of light cast into your mouth (2). May you awake (us) to knowledge in the gods (3), for you are the ancient one (4), and a benign messenger of the Sun (5). Let all that are alien be rent asunder (6). [kam: felicitous]

8.39.4:

He founds growth upon growth of the being (1), even as one desires, by offering the oblation of energy (2). With every call to the gods, he founds the bliss (4), and also the peace and the movement of the Shining Ones (3). Let all that are alien be rent asunder (6).

² न्यंग्रे नव्यंसा वर्चः (1), तन्षु शंसमेषाम् (2), नि अराती ररांव्णां (3), विश्वां अरांतीः (4), इतो युंच्छन्तु आमुरो (5), नर्भन्तामन्यके समे (6) ³अग्रे मन्मानि तुभ्यं (1), कं घृतं न जुंह्व आसनि (2), स देवेषु प्र चिकिद्धि (3), त्वं हासि पूर्वाः (4), शिवो दूतो विवस्त्रेतो (5), नर्भन्तामन्यके समे (6) ⁴ तत् तत् अग्निः वयो दधे (1), यथायथा कृपण्यति ऊर्जाहुंतिः (2), वस्नां शं च योश्च (3), मयो दधे (4), विश्वस्यै देवहूत्यै (5), नर्भन्तामन्यके समे (6)

[yoh: movement (of well-being);]

8.39.5:

He awakes to knowledge (within man) (1), by his forceful and many-sided works (2). He is hotar (Priest of the call) with many powers (3), surrounded by lights of discernment (4). He takes possession of all that faces him (5). Let all that are alien be rent asunder (6). [pratīvyam: all that faces him, (including hostiles), (8.23.1)]

8.39.6:

Agni knows the births of the gods (1).

Agni knows the secret thing of mortals (2).

This is the Agni that gives the treasures (3).

When the new offering is fed to him (5),

Agni uncovers the hidden doors (4).

Let all that are alien be rent asunder (6).

[svāhutaḥ: su + āhuta: fed with offerings, (7.16.7);]

[$dv\bar{a}r\bar{a}$: the doors within us; usually they are closed. When they are opened, the various divine energies flow into us. This word occurs in all \bar{A} pri s \bar{u} kta-s such as (1.13).]

⁵ स चिकेत् (1), सहीयसा अग्निश्चित्रेण कर्मणा (2), स होता शर्श्वतीनां (3), दक्षिणाभिः अभीवृंत (4), इनोति च प्रतीव्यं (5), नर्भन्तामन्यके समे (6) ⁶ अग्निर्जाता देवानाम् (1), अग्निर्वेद मर्तानाम् अणीच्यम् (2), अग्निः स द्रविणोदा (3), अग्निर्द्धारा व्यूर्णुते (4), स्वाहुतो नवीयसा (5), नर्भन्तामन्यके समे (6)

8.39.7:

Agni is dwelling together with the gods (1).

He is dwelling in the beings who are masters of sacrifice (2).

He increases by his rapture many seer-wisdoms (3),

like the earth (which nourishes) all (4).

He is a god in the gods and a lord of sacrifice (5).

Let all that are alien be rent asunder (6).

[bhūmā: earth, (1.65.2);

samvasu: dwelling together with;]

8.39.8:

Agni is the sevenfold human (1).

He is lodged in all the rivers (2).

To him we have come, the dweller in the triple abode (3).

Agni is of the thinker, slayer of the Destroyers (4),
ancient and supreme in the sacrifices (5).

Let all that are alien be rent asunder (6).

[mandhātu: thinker; pastyam: abode;

The prefix sapta (seven) appears in several mantra-s of this Maṇḍala such as sapta padīm (seven planed, 8.72.16), sapta budhnam (seven foundations, 8.40.5), sapta rashmibhiḥ (by seven rays, 8.72.16), saptatīnām (of seventies, 8.39.37), saptavadhriḥ (seven pains, 8.73.9), sapta shīrṣhāṇām (8.51.4), sapta svasā (8.41.2). For some details, see (8.40.5).]

⁷ अग्निर्देवेषु संवेसुः (1), स विश्व युज्ञियास्वा (2), स मुदा काव्यां पुरु (3), विश्वं भूमेव पुष्यति (4), देवो देवेषुं युज्ञियो (5), नभन्तामन्यके समे (6)

[ै] यो अग्निः सप्तमानुषः (1), श्रितो विश्वेषु सिन्धुषु (2), तमार्गन्म त्रिपुस्त्यं (3), मन्धातुः दस्युहन्तममृग्निं (4), युज्ञेषुं पूर्व्यं (5), नर्भन्तामन्यके संमे (6)

8.39.9:

Agni is the seer who takes up his dwelling (2), in his three abodes of knowledge of three kinds (1). May he sacrifice to the Three and Thirty and satisfy us (3). (He is) perfected, the illumined thinker and messenger (4). Let all that are alien be rent asunder (5).

[vidatha: knowledge;

tridhātu: the triple principle or triple material of existence. They are vasu (substance), ūrja (abounding force of being), priyam or mayas (delight and love); occurs in (8.47.10, 102.14, 72.9, 40.12, 51.4) in this Maṇḍala. It is the sat-chit-ānanda of the later Vedānta.

trīr-ekadashān: thrice-eleven; thirty three gods; see (8.28.1);]

8.39.10:

O ancient and supreme Agni (2), you are in us who are mortals, you (also) in the gods (1). You are the sole one who rules over the Treasures (3). Around you the wide-flowing waters go (4), each with its own bridge (5).

Let all that are alien be rent asunder (6).

³ अग्निस्तीणि त्रिधातूनि (1), आ क्षेति विदर्था कविः (2), स त्रीरें कादशाँ इह यक्षंच पिप्रयंच नो (3), विप्रों दूतः परिष्कृतो (4), नर्भन्तामन्यके समे (5)

¹⁰ त्वं नौ अग्र आयुषु त्वं देवेषुं (1), पूर्व्यं (2), वस्व एकं इरज्यसि (3), त्वामार्पः परिस्रुतः परि यन्ति (4), स्वसैतवो (5), नर्भन्तामन्यके समे (6)

40. Indra and Agni

Rishi: Nābhakah Kānvah

8.40.1: Treasure which overcomes the strong foes

8.40.2: May we truly worship Indra

8.40.3: Questioned by gods and seers

8.40.4: All this world is theirs

8.40.5: Uncovered the sea of seven foundations

8.40.6: Crush the might of the demon

8.40.7: May we conquer those who could conquer us

8.40.8: White gods

8.40.9: Your expressions of truth are many

8.40.10: Breaks the serpent-eggs of Shushna

8.40.11: The true warrior follows the law of truth

8.40.12: New Word has been spoken

Metre: 1,3-11, Mahāpangktiḥ (8,6); 2, Shakvarī (8,7);

12, Trishtup (11,4)

8.40.1:

O Indra, O Agni, forceful (1), you give to us the treasure by which (2), we shall overcome in our battles even all that is firm and strong (3), as Fire (overcomes) the trees in a wind (4). Let all that are alien be rent asunder (5).

[su dāsathaḥ: to give spontaneously]

¹ इन्द्रांग्नी युवं सु नः सहन्ता (1), दासंथो र्यिम् (2), येनं दृळ्हा समत्सु आ वीळु चित् साहिषीमहि (3), अग्निर्वनेव वात इत् (4), नर्भन्तामन्यके संमे (5)

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8.40.2:

May we not shut you away from us (!); may we truly worship Indra with sacrifice (2), the god most potent of the gods (3). May he come to us with the war-horse (when needed) (4). May he come to us for the winning of the plenitudes (5), for the winning of the purity (6). Let all that are alien be rent asunder (7).²

[Line 6: medhasātaye: winning of purity, (8.71.5, 8.100.3); medha has also the meaning of sacrifice;]

8.40.3:

They, Indra and Agni, dwell in the midst of mellays (1). Questioned, the gods and seers, give by their seerhood (2), the knowledge won by the thought (4). to one who seeks their friendship (3). Let all that are alien be rent asunder (5).

[Even in the midst of a mellay, a confused struggle, Indra and Agni give the knowledge on being questioned.

Line 2: gods and seers: Indra and Agni;

kavī: seers; narā: gods, kavitvanā: by their seerhood;]

² नृहि वां वृत्रयामहे (1), अथ इन्द्रमिद् यंजामहे (2), शविष्ठं नृणां नरम् (3),स नः कदा चिदवीता गमदा (4), वार्जसातये गमदा (5), मेधसातये (6), नर्भन्तामन्यके समे (7)

[ै]ता हि मध्यं भराणाम् इन्द्राग्नी अधिक्षितः (1), ता उ कवित्वना कवी पुच्छ्यमाना (2), सखीयते (3), सं धीतमश्रुतं नरा (4), नर्भन्तामन्यके समे (5)

8.40.4:

To Indra and Agni sing the illumined chant even as Nabhāka (1), (worshipped them) with sacrifice and words (2).

All this world is theirs, and is for them (3).

This heaven and great earth bear in their lap the treasures (4). Let all that are alien be rent asunder (5).

8.40.5:

Even as Nabhāka directed the Words towards Indra and Agni (1), they uncovered the sea of the seven foundations (2,4), with its dim doors (3).

(They were covered) even when Indra was ruling all by his might (5). Let all that are alien be rent asunder (6).⁵

[Line 2: There are seven planes of consciousness along with their (seven) worlds ordered on the level of consciousness. The seven principles are beginning at the summit of the stair of consciousness are: Pure existence (sat), Pure consciousness (chit), Bliss (ānanda), Knowledge or Truth (rtam) (swar, mahas), Pure mind (manas, dyu), Pure Life (Prāṇa, antarikṣha), Matter (anna, bhūmi). Their foundations are in the sea of inconsciousness (apraketum salilam, (10.129.3). For details see the appendices in 'Rig Veda Samhita: Maṇḍala 4', (SAKSI), 2007.

jihmabāram: dim doors, oblique doors;

budhne: in the foundation, (2.2.3), (4.1.11)]

⁴ अभ्यंर्च नभाक्तवत् ईन्द्राग्नी (1), युजसां गिरा (2), ययोः विश्वमिदं जर्गत् इयं (3), द्यौः पृथिवी मही उपस्थे विभृतो वसु (4), नभन्तामन्यके संमे (5) 5 प्र ब्रह्माणि नभाक्तवत् ईन्द्राग्निभ्याम् इरज्यत (1), या सप्तबुंध्रमर्ण्वं (2), जिह्मबारम् (3), अपोर्णुत (4), इन्द्र ईशाना ओजसा (5), नभन्तामन्यके संमे (6)

8.40.6:

Even as of old, crush the might of the demon (2,4), like cutting off the clustering mass of a creeper (1,3). May we by Indra share that wealth amassed by him (5). Let all that are alien be rent asunder (6). [vratateh: creeper]

[vrataten: creeper

(mūradevān), (10.87.2)]

8.40.7:

O Indra, O Agni (1), when these who are here call you with speech and act (2), may we overcome by our men those who battle against us (3). May we conquer those who would conquer us (4). Let all that are alien be rent asunder (5).

8.40.8:

White gods are they (1), who from below ascend to the heavens by their lights (2). They loosed the rivers from bondage on every side (5), and the Rivers are moved to flow (4), according to the law of the working of Indra and Agni (3). Let all that are alien be rent asunder (6).

[shvetau: white gods; to be contrasted with the gods who kill

⁶ अपि वृश्च (1), पुराण्वद् (2), ब्रृततेरिव गुष्पितम् (3), ओजो दासस्य दम्भय (4), वयं तदस्य संभृतं वसु इन्द्रेण् वि भेजेमिह् (5), नर्भन्तामन्यके संमे (6)

नमन्तामन्युक सम (6)

7 यदिन्द्राग्नी (1), जनां इमे बिह्नयंन्ते तनां गिरा (2), अस्माकेंभिः नृभिः
ब्यं सांस्ह्यामं पृतन्यतो (3), बंनुयामं बनुष्यतो (4), नर्भन्तामन्यके समे (5)

8 या नु श्वेतौ (1), अबो दिव उचरांत उप द्युभिः (2),
इन्द्राग्न्योः अनुं ब्रुतम् (3), उहांना यन्ति सिन्धवो (4),
यान् सीं बन्धादमुंश्चतां (5). नर्भन्तामन्यके समे (6)

8.40.9:

O Indra, many are your measurings of things (1).

Many are your expressions of the truth (2),
which accomplish our thoughts (5).

You are the shooter who strikes into the mark (3).

You are the begetter, the shining hero with bright horses (4).

Let all that are alien be rent asunder (6).

[hinvasya: shooter; āprchah: begetter]

8.40.10:

Intensify him by your purifications (1), the brilliant warrior with the illumined Word (2). He with his might breaks the serpent-eggs of Shuṣḥṇa (3). May he conquer the waters having the light of Sun-world (4). Let all that are alien be rent asunder (5).

8.40.11:

Intensify him who is perfect in the yajna-path (1), (he is) the true warrior who follows the law of the Truth (2); it is he who observes (3).

He breaks the serpent-eggs of Shushna (4), conquers the waters that bear the light of the Sun-world (5). Let all that are alien be rent asunder (6).

⁹ पूर्वीष्टं इन्द्रोपंमातयः (1), पूर्वीरुत प्रशंस्तयः (2), सूनों हिन्वस्यं (3), हरिवः वस्वों वीरस्य आपृचों (4), या नु सार्धन्त नो धियों (5), नर्भन्तामन्यके संमें (6)

¹⁰ तं शिंशीता सुवृक्तिभिः (1), त्वेषं सत्वानम् ऋग्मियम् (2), जतो नु चिद् य ओजसा शुष्णस्याण्डानि भेदेति (3), जेषत् स्वर्वतीः अपो (4), नर्भन्तामन्यके समे (5)

¹¹ तं शिशीता स्वध्वरं (1), सृत्यं सत्वानमृत्वियम् (2), उतो नु चिद् य ओहित (3), आण्डा शुष्णस्य भेदति (4), अजैः स्वर्वतीरुपो (5), नर्भन्तामन्यके समे (6)

[ajaih: conquers; ohata: one who observes; rtviyam: one who follows the order of the truth and sacrifice, see (8.38.1)]

8.40.12:

So has the new Word been spoken to Indra and Agni (1,3,5), even as by my father, by Mandhāta, by Angirasa (2,4). Protect us with triple peace (6). May we be masters of the riches (7). 12

[tridhātu: the triple, see (8.39.9)]

41. Varuna

Rişhi: Nābhākah Kānvah

8.41.1: Varuna protects men by his thinkings

8.41.2: Utterances of Nabhaka

8.41.3: Persons eager for dawn

8.41.4: He is the creator

8.41.5: The secret names of the hidden rays

8.41.6: All seer-wisdoms in him

8.41.7: Gives refuge to all things born

8.41.8: Sets the sacrificial Word in the waters

8.41.9: Three higher worlds of Varuna

8.41.10: His law of working

Metre: Mahāpangktiḥ

8.41.1:

Sing the rk to Varuna who manifests well in all things (1), (sing the rk) to Maruts, wiser in knowledge (2). He protects men by his thinkings (3), just as a cowherd (does) the cows (4). Let all that are alien be rent asunder (5).

¹² एव इन्द्राग्निभ्यां (1), पितृवत् (2), नवीयो (3), मन्धातृवत् अङ्गिरस्वत् (4), अंवाचि (5), त्रिधातुंना शर्मणा पातमस्मान् (6), वयं स्योम् पतयो रयीणाम् (7) 1 अस्मा क षु प्रभूतये वरुणाय (1), मरुष्यो अर्ची विदुष्टरेभ्यः (2), यो धीता मानुंषाणां (3), पृश्वो गा ईव् रक्षति (4), नभन्तामन्यके समे (5)

[archā: sing the rk, the word of illumination; prabhūtaye: who manifests in all things]

8.41.2:

In the uprising of the rivers (4), he is in the middle of his seven sisters (5). I offer words of praise equal (1), to the thinkings of my fathers (2), and the revealing utterances of Nābhāka (3). Let all that are alien be rent asunder (6).

8.41.3:

He with a vision embraces the nights (1,3).

He supports the universe by his rays of knowledge (2).

The persons eager for the dawn follow his law of workings (4), and increase the three-fold powers (in themselves) (5).

Let all that are alien be rent asunder (6).

[venah: the eager (person), (1.56.2);

darshatah: one with a vision, (3.1.12), (6.1.3);

usrah: lustrous rays, (1.69.5);

māyāh: workings of knowledge, (5.2.9); magic, (3.20.3)]

8.41.4:

Having a full vision, from above the earth (2), he upholds all the directions (1).

He is the measurer (or creator) (3).

This, the ancient abode of Varuna, is accessible (to us) (4).

He is the master like the cow-herd (5).

Let all that are alien be rent asunder (6).

² तम् षु संमुना गिरा (1), पितृणां च मन्मिभः (2), नाभाकस्य प्रशंस्तिभिः (3), यः सिन्धूनाम् उपौद्ये (4), सप्तस्वसा स मध्यमो (5), नर्भन्तामन्यके समे (6) ³ स क्षपः परि षस्वजे (1), नि उस्रो माययां दधे स विश्वं परि (1), दर्शतः (3), तस्य वेनीः अनु ब्रतम् उषः (4), तिस्रो अवर्धयन् (5), नर्भन्तामन्यके समे (6) ⁴ यः क्कुभौ निधार्यः (1), पृथिव्यामिध दर्शतः (2), स मातां (3), पूर्वं पदं तद् वरुणस्य सस्यं (4), स हि गोपा इव इर्यो (5), नर्भन्तामन्यके समे (6)

[saptyam: accessible (S);]

8.41.5:

He bears the worlds (!).

He knows the secret names of the hidden rays (2).

He, a seer, nourishes with his seer-wisdoms (3,5), all the forms like the heaven (4).

Let all that are alien be rent asunder (6).

8.41.6:

All the seer-wisdoms are concentrated in him (1), like the spokes in the wheel (2).

Swiftly worship Varuna with his threefold powers (3). Just as the cows are assembled in the cow-stall (4), (our enemies) have assembled the yoked horses (5). Let all that are alien be rent asunder (6).

8.41.7:

With water as his robes (1), he gives refuge to all those born (2). He touches and pervades all the worlds (3). All-gods are in front of the abode of Varuna (4), according to the law of workings (of gods) (5). Let all that are alien be rent asunder (6).

⁵ यो धुर्ता भुवनानां (1), य उम्राणांम् अपीच्या वेद नामांनि गुह्यां (2), स क्विः काव्यां (3), पुरु रूपं गौरिव (4), पुष्यित (5), नर्भन्तामन्यके समे (6) ⁶ यस्मिन् विश्वानि काव्यां (1), चुक्रे नाभिरिव श्रिता (2), त्रितं जूती संपर्यत (3), ब्रूजे गावो न संयुजें (4), युजे अश्वाँ अयुक्षत् (5), नर्भन्तामन्यके समें (6)

⁷ य आसु अर्त्स (1), आशये विश्वां जातान्येषाम् (2), परि धार्मानि मर्मृशद् (3), वरुणस्य पुरो गये विश्वें देवा (4), अर्नु ब्रतं (5), नर्भन्तामन्यके संमे (6)

[anuvratam: according to the law of workings, (8.40.8);

atka: robes, (5.74.5); almost everywhere;

āsu: waters, (1.95.5);

Line 1: (alt.) Moving in all directions (S); he interprets atka as directions or regions]

8.41.8:

He is the hidden ocean (1).

He swiftly ascends passing beyond heaven (2).

When he has set the sacrificial Word in these waters (3),

then with his luminous foot (5),

he tramples asunder illusions (4,6),

and ascends to paradise (7).

Let all that are alien be rent asunder (8).

[yajus: sacrificial word;

māyā: illusions, magic;

āsu: dawns (S);]

8.41.9:

He is the all-seeing wisdom (1), dwells in the three white-shining earths (2). Three are the higher worlds of Varuna (3), when he rules over the harmonies of seven and seven (4). Let all that are alien be rent asunder (5).

[adhikshati: dwelling, (8.40.3);

dhruvah: harmonies, stability, (4.5.3);

uttarāṇi: higher, (6.17.47);

sapta: seven, see (8.39.8)]

[ै]स संमुद्रो अंपीच्यः (1), तुरो द्यामिव रोहति (2), नि यदांसु यर्जुर्द्धे (3), स माया (4), अर्चिनां पदा (5), अस्तृंणात् (6), नाकम् आरुंहत् (7), नर्भन्तामन्यके संमे (8)

[े] यस्यं श्वेता विचक्षणा (1), तिस्रो भूमीः अधिक्षितः (2), त्रिः उत्तराणि पुप्रतुः वरुणस्य (3), ध्रुवं सदः स संप्तानामिरज्यति (4), नर्भन्तामन्यके समे (5)

8.41.10:

According to his law of working (3),

Varuna puts on a shape of white radiance (during day) (1), and a dark one (at night) (2).

Just as the Sun supports the heaven (6),

he bears the motherly heaven and earth by his supports (5,7).

He creates his own supreme world (4).

Let all that are alien be rent asunder (8). 10

[aja: unborn, Sun;

rodasī: heaven and earth in their motherly functions as indicated by the feminine gender]

42. Varuna and Ashvins

Rişhi: Nābhākaḥ Kāṇvaḥ, Archanānāḥ Ātreyaḥ

- 8.42.1: All-ruler of all the worlds
- 8.42.2: Surrender to the protector of immortality
- 8.42.3: Sharpen us for learning the thoughts here
- 8.42.4: Ashvins make the press-stones release Soma
- 8.42.5: The illumined seer Atri calls you
- 8.42.6: In their journey, the wise call you, O Ashvins

Metre: 1-3, Trishtup; 4-6, Anushtup

8.42.1:

The mighty and omniscient Varuna has propped up the Heaven (1). He has formed the wideness (or spreading) of the earth (2). He takes his seat as the all-ruler of all worlds (3). All these are according to his law of workings (4).

¹⁰ यः श्वेताँ अधिनिर्णिजः (1), चक्रे कृष्णाँ (2), अनुं ब्रुता (3), स धार्म पूर्व्यं मंमे (4), यः स्कम्भेन वि रोदंसी (5), अजो न द्याम् (6), अधारयन् (7), नर्भन्तामन्यके संमे (8)

¹ अस्तंभाद् द्यामसुरो विश्ववेदा (1), अमिमीत वरिमाणं पृथिव्याः (2), आसीदद् विश्वा भुवनानि सम्राड् (3), विश्वेत् तानि वर्रणस्य ब्रुतानि (4)

[astabhnāt: propped up, (6.8.3); āsīdaḥ: (you) have taken seat, (6.1.2)]

8.42.2:

Adore the mighty Varuna (1).

Surrender to the wise one, the protector of immortality (2).

May he bestow on us peace and happiness with triple armour (3).

May heaven and earth protect us in their lap (4).

[vandasva: to adore, (10.115.8); upasthe: in the lap, (5.1.6), (8.40.4); namah: the obeisance of surrender;]

8.42.3:

O God Varuṇa sharpen the powers of will and discernment (2), for teaching (or learning) the thoughts given here (1). May we ascend the safe bearing ship (4), by which we may cross over all difficulties (or calamities) (3). [shikṣha: to teach, (3.19.3); shikṣhamāṇaḥ: learner, (7.103.5);]

8.42.4:

O the lords of journey, O Ashvins (4), by their thoughts, the illumined seers (2), have made the pressing stones to fall-down (1,3), (to release) the Soma for your drink (5). Let all that are alien be rent asunder (6). [achuchyavīt: to make it fall down, (8.72.8)]

² एवा वेन्दस्व वरुणं बृहन्तं (1), नमस्या धीरम् अमृतस्य गोपाम् (2), स नः शर्मे त्रिवरूथं वि यंसत् (3), पातं नौ द्यावापृथिवी उपस्थे (4) ³ इमां धियं शिक्षंमाणस्य (1), देव क्रतुं दक्षं वरुण सं शिशाधि (2), ययाति विश्वां दुरिता तरेंम (3), सुतर्माणमधि नावं रुहेम (4) ⁴ आ वां ग्रावाणो (1), अश्विना धीभिः विप्रां (2), अचुच्यवुः (3), नासंत्या (4), सोमंपीतये (5), नभंन्तामन्यके संमे (6)

8.42.5:

O Ashvins, the lords of journey (2,4), the illumined seer Atri has called you (1,3), for the drink of Soma-delight (5).

Let all that are alien be rent asunder (6).

[ajohavīt: called (you), (5.78.4);

Most of the mantra-s of Maṇḍala 5 of RV are due to Atri Riṣhi.]

8.42.6:

O Lords of journey (3), just as the wise called you for their protection and increase (2), I call you for the drink of the Soma-delight (1,4). Let all that are alien be rent asunder (5). [Most of the mantra-s of Mandala 5 of RV are due to Atri rishi.]

⁵ यथां वाम् अत्रिः (1), अश्विना (2), गीर्भिर्विष्रो अजोहवीत् (3), नासत्या (4), सोर्मपीतये (5), नर्भन्तामन्यके समे (6) ⁶ एवा वामह्र (1), ऊतये यथाहुवन्त मेधिराः (2)

नासंत्या (3), सोर्मपीतये (4), नर्भन्तामन्यके संमे (5)

Anuvāka 6: Sūkta-s (43-59)

[There are 251 mantra-s in these 17 sūkta-s. The sūkta-s 49-59 are together known as Vālakhilyam. In some earlier editions, this set was placed at the end of 8th Kāṇḍa.

The sūkta-s 43 and 44 are to Agni, 45 and 46 mainly to Indra, 47 to Āditya and 48 to Soma. The deities in sūkta-s 49-59 are given in Sūkta 49 at the beginning of the Vālakhilya hymns.]

43. Agni

Rișhi: Virūpa Āngirasaḥ

8.43.1: Our stoma-lauds pray to Agni

8.43.2: Glad is your response

8.43.3: You devour the woods

8.43.4: Smoke as their flag

8.43.5: Your fires seen like rays of the dawn

8.43.6: Dust raised by his march

8.43.7: Agni wearies not

8.43.8: Shine in the woodlands

8.43.9: You become a child in the womb

8.43.10: Your rays fed with the offerings

8.43.11: Agni bears on his back the Soma-delight

8.43.12: Prostration to you

8.43.13: Bhṛgu-s and Manu

8.43.14: Like friend kindled by a friend

8.43.15: Gives impulsion with the hero-force

8.43.16: Pure in the law of your working

8.43.17: My lauds reach you like calves their mothers

8.43.18: Worlds of happy dwelling labour for you

8.43.19: The seers urge Agni to dwell in their house

8.43.20: You perform the pilgrim-yajna

8.43.21: Agni looks with equal eyes on all

8.43.22: May he hear our call

8.43.23: He smites the foe

8.43.24: Presides over the laws of their action

8.43.25: Illumines universal life

8.43.26: Burning Rākṣhasa-s

8.43.27: Become aware of my word

8.43.28: You are created by our force

8.43.19: These beings are born to you

8.43.30: May we pass beyond danger

8.43.31: We seek Agni with rapturous hearts

8.43.32: You slay darknesses

8.43.33: Desirable wealth which never fails

Metre: Gāyatrī

8.43.1:

Our words of call, even these affirming lauds, pray to Agni (2), the illumined seer, the creator, invincible in his sacrifice (1).

8.43.2:

O seeing Agni, O knower of all things born to you (1,3), I bring to birth the perfect laud (4), and glad is thy response (3).²

8.43.3:

O Agni, your keen energies of flame (2), like jets of light (1), devour with their teeth the woods (3).

[vanāni: the woods of delight; note the 2 meanings of vana]

8.43.4:

Bright, with smoke for their flag against heaven (1,3), urged by the winds (2), your fires toil separately (4).

¹ इमे विप्रस्य वेधसो अग्नेः अस्तृतयज्वनः (1), गिरः स्तोमांस ईरते (2)
² अस्मै ते (1), प्रतिहर्यते (2), जातंवेदो विचेषणे अग्ने (3), जनांमि सुष्टुतिम् (4)
³ आरोका ईव (1), घेदहं तिग्मा अंग्ने तव त्विषः (2), दुद्धः वनांनि बप्सति (3)
⁴ हरंयो धूमकेतवो (1), वातंजूता (2), उप द्यविं (3), यतंन्ते वृथंगुग्नयः (4)

[ā yatante: to labour, (10.91.7); vṛthak: separately; ketavaḥ: flag; rays of intuition, (10.91.5)]

8.43.5:

On being kindled, these are those separate fires of yours (1), are seen like rays of the Dawns (2).⁵

8.43.6:

Black is the dust raised under his feet (1), in the march of the knower of all things born (2), when Agni sprouts upon the earth (3). [rodhati: sprouts, (occurs once)]

8.43.7:

Making his foundation, consuming the herbs (1), Agni wearies not but goes even to the young shoots (2).

8.43.8:

Oh, laying all low with his tongues of flame alone (1), flashing out with his ray (2),

Fire shines in the woodlands (3).

8.43.9:

O Agni, in the waters is your seat (1); you besiege the plants (2); you become a child in the womb and are born again (3). [sadhih: seat, goal]

⁵ एते त्ये वृथगग्रयं इद्धासः (1), समंदक्षत उषसामिव केतर्वः (2)

⁶ कृष्णा रजांसि पत्सुतः (1), प्रयाणे जातवेदसः (2), अग्निर्यत् रोधित क्षमि (3)

⁷ धार्सि कृण्वान ओषंधीः बप्संत् (1), अग्निर्न वायति पुनुर्यन् तरुणीरपि (2)

⁸ जिह्नाभिः अहु नन्नमत् अर्चिषां (1), जञ्जणा-भर्वन् (2), अग्निर्वनेषु रोचते (3)

⁹ अप्स्विंग्ने सिधः तव (1), सौषंधीरनुं रुध्यसे (2), गर्भे सञ्जायसे पुनः (3)

8.43.10:

O Agni, that ray of yours fed with the offering (2), rises up shining from the offering of light (1), licking the mouth of the ladle (3).

[ghṛtāt: (offering of) light, clarified butter; rochata: shining;

āhutam: fed with the offering;]

8.43.11:

May we ordain sacrifice with the lauds to Agni (4), the ordainer of things (3).

Agni makes the ox and the cow his food (3), and he bears on his back the Soma-delight (2).

8.43.12:

With prostration to you (1), we seek the fuel, O Agni (3), O Priest of the call, O supreme will (2).

8.43.13:

O pure Agni, fed with offerings (2,4), we call you as did Angiras (5), as did Bhṛgu, as did Manu (1,3). 13

¹⁰ उदंग्रे तव तद् घृतात् (1), अर्ची रौचत आहुंतम् (2), निंसानं जुह्नो ३ मुखे (3)

¹¹ जुक्ष-अर्नाय बृश-अर्नाय (1), सोर्मपृष्टाय (2), वेधसे (3), स्तोमै: विधेम अग्नये (4)

¹² उत त्वा नर्मसा वयं (1), होतुः वरैण्यक्रतो (2), अग्ने सुमिद्धिः ईमहे (3)

¹³ उत त्वी भृगुवत् (1), शुंचे (2), मनुष्वदंग्न (3), आहुत (4), अङ्गिरस्वत् हवामहे (5)

8.43.14:

O Agni, you are kindled, by the fire (1); you, an illumined seer, are kindled by one illumined (2); as a friend you are kindled by your friend (3).

8.43.15:

To the illumined person who gives to you (1), give the thousandfold wealth (2), the impulsion with the hero-force (3). 15

8.43.16:

O Fire, my brother (1), take pleasure in this laud of mine (4), created by your force, drawn by your red horses (2), pure in the law of your workings (3).

8.43.17:

My lauds reach you, O Agni (1,4), as the cows reach their stall (3), in glad response to the lowing calf (2). 17

8.43.18:

For you, O most luminous Angira (1), all those worlds of happy dwelling (2), each in its separate power (3), labour for your desire, O Agni (4). 18

अग्ने कार्माय येमिरे (4)

¹⁴ त्वं ह्यंग्ने अग्निना (1), विष्रो विष्रेण सन् सता (2), सखा सख्यां सिम्ध्यसें (3)
15 स त्वं विष्राय दाशुषें (1), र्यिं देहि सहस्मिणम् (2), अग्ने वीरवंतीिमिषम् (3)
16 अग्ने भ्रातः (1), सहंस्कृत रोहिंदथ (2),
शुचिंत्रत (3), इमं स्तोमं जुषस्य मे (4)
17 उत त्वांग्ने मम् स्तुतों (1), बाश्रायं प्रतिहर्यंते (2),
गोष्ठं गार्व इव (3), आशत (4)
18 तुभ्यं ता अङ्गिरस्तम् (1), विश्वाः सुक्षितयः (2), पृथंक् (3),

8.43.19:

By their thoughts, the thinkers (1), the wise, the illumined seers (2), urge Agni to dwell in their house (3).
[admasat: seated in the house (human body), (8.44.29); admasadyāya: to dwell in the house; for S, it means, 'attainment of

8.43.20:

food'.1

O Agni, you perform the pilgrim-yajna (2), (gracefully) like a horse in its gallopings (1). They desire you as the *hotar* priest (4), and as the carrier of the offering (3).

8.43.21:

You are the lord (2); you look with equal eyes on all the peoples in many lands (1). We call to thee in our battles (3).

[purutrā: many lands]

8.43.22:

Pray to Agni (1).

Fed with the pouring of the clarities, he blazed wide (2).

May he hear this our call (3).

[ghrtaih: clarities;]

¹⁹ अग्निं धीभिः मनीषिणो (1), मेथिरासो विपश्चितः (2), अग्रसद्याय हिन्चिरे (3)

²⁰ तं त्वामज्मेषु वाजिनं (1), तन्वाना अंग्ने अध्वरम् (2), विह्नं (3), होतारम् ईळते (4)

²¹ पुरुत्रा हि सद्दङ्ङसि विशो विश्वा अनु (1), प्रभुः (2), समत्सु त्वा हवामहे (3)

²² तमीळिष्व (1), य आहुंतो अग्निः विभ्राजेते घृतैः (2), इमं नेः शुणवत् हर्वम् (3)

8.43.23:

We call you, the knower of all things born (1,3). He hears our cry (2), and smites away from us the foe (4). 23

8.43.24:

I pray to Agni (3), the marvellous king of the peoples (1). He presides over the laws of their action (2). May he hear (us) (4).

8.43.25:

Agni illumines the universal life (1), like a male horse urged to its gallop (2). We speed like a racer to the goal (3). 25

[hitam: urged;

vepasam: to illumine]

8.43.26:

Smiting away the foes and things that hurt (1), burning the Rakshasa-s, on every side (2), shine out with your keen flame, O Agni (3).

[mṛdhrāṇi: things that hurt; apaghnan: smiting away;]

²³ तं त्वां व्यं ह्वामहे (1), शुण्वन्तं (2), जातवेदसम् (3), अग्ने ग्रन्तमप् द्विषं: (4)

²⁴ विशां राजानम् अर्द्धुतम् (1), अध्यक्षं धर्मणाम् रुमम् (2), अग्निमीळे (3), स र्ड श्रवत् (4)

²⁵ अुग्निं विश्वायुंवेपस्ं (1), मर्यं न वाजिनं हितम् (2), सप्तिं न वाजयामसि (3)

²⁶ घ्रन् मृध्राणि अपु द्विषो (1), दहुन् रक्षांसि विश्वहां (2), अप्ने तिग्मेनं दीदिहि (3)

8.43.27:

Men kindle you like Manu (1).
O most luminous Angira, O Agni (2);
become aware of my Word (3).

8.43.28:

O Agni, since you are created by our force (2), you are born in heaven, or born in the waters (2). As such we call thee with our words (3).

8.43.29:

To thee, these beings born (1), and these worlds of a happy dwelling (2), each separately in its place (3), lay a foundation where you can devour your food (4). Line 4: (alt.) where nourishment is placed for thy eating;

8.43.30:

O Agni, may we be among those (1), who have the right thought and the divine vision (2,4), and through all the days, pass safe beyond the danger (3,5).

8.43.31:

With rapturous hearts we seek Agni (3), with his intense and purifying light (2), the rapturous, in whom are many things that are dear to us (1).³¹

²⁷ यं त्वा जनांस इन्धते मंनुष्वत् (1), अङ्गिरस्तम अग्ने (2), स बोधि मे वर्चः (3)

²⁸ यदंग्रे दिविजा अस्यंप्सुजा वो (1), सहस्कृत (2), तं त्वां गुीर्भिईवामहे (3)

²⁹ तुभ्यं घेत् ते जनां (1), इमे विश्वाः सुक्षितयः (2), पृथंक् (3), धासिं हिन्चन्ति अत्तवे (4)

³⁰ ते घेदंग्ने (1), स्वाध्यो (2), अहा विश्वा (3), नृचर्श्वसः (4), तर्रन्तः स्याम दुर्गहा (5)

³¹ अग्निं मुन्द्रं पुरुष्ट्रियं (1), शीरं पावकशोचिषम् (2), हुद्धिः मुन्द्रेभिः ईमहे (3)

8.43.32:

O Fire, shining with your light (1), releasing your lustre like the sun with its rays (2), you manifest your force (3), and slay the darknesses (4). 32

8.43.33:

O forceful Agni, we seek from you, that gift of yours (1), (namely) the desirable wealth (3), which never fails (2).³³

44. Agni

Rishi: Virūpa Ängirasah

8.44.1: Awaken the guest

8.44.2: Let your joy respond to our chant

8.44.3: May he bring the gods to the session here

8.44.4: Your rays ascend upwards

8.44.5: My hymns with clarities

8.44.6: Agni rich in his lustres

8.44.7: Joiner of the splendour in yajna-s

8.44.8: Yajna in the way of the truth

8.44.9: Bring here the divine people

8.44.10: He is the ray of intuition of yajna-s

8.44.11: Pierce the hostiles

8.44.12: Makes his body beautiful

8.44.13: Perfect pilgrim-journey

8.44.14: Sits with the gods

8.44.15: The mortal who serves Agni

8.44.16: Fire is the head of heaven

8.44.17: Shine out your lights

³² स त्वमंग्ने विभावंसुः (1), सृजन् सूर्यो न रिश्मिभेः (2), शर्थन् (3), तमांसि जिन्नसे (4)

³³ तत् ते सहस्य ईमहे (1), दात्रं यन्नोपुदस्यति (2), त्वदंग्रे वार्यं वसुं (3)

8.44.18: May I abide in your peace

8.44.19: Thinkers urge you (for their progress)

8.44.20: He is inviolate in his self-law

8.44.21: Most pure in his workings

8.44.22: My thinkings increase you

8.44.23: If I were you and you were I

8.44.24: We abide in your right thinking

8.44.25: My words move to you like cattle

8.44.26: Agni is the youth

8.44.27: We strive to Agni by our lauds

8.44.28: Have grace on your devotee

8.44.19: Wise thinker

8.44.30: Carry forward our life before stumbling comes

Metre: Gāyatrī

8.44.1:

Set to his action by the fuel (1), awaken the guest by the offerings of the clarities (2). Place the offerings in him (3).

8.44.2:

O Agni, take pleasure in my laud (1); grow by this thought (2); let your joy respond to our utterances (3).

8.44.3:

I establish Agni, the messenger in front (1), and speak to the carrier of the offerings (2). May he bring here the gods to their session (3).

¹ सुमिधाग्निं दुंबस्यत (1), घृतैबोंधयृत अतिथिम् (2), आस्मिन् हुव्या जुंहोतन(3)

² अग्ने स्तोमं जुषस्य मे (1), वर्धस्यानेन मन्मना (2), प्रति सूक्तानि हर्य न: (3)

³ अग्निं दूतं पुरो देधे (1), हब्युवाहुमुपं ब्रुवे (2), देवाँ आ सादयादिह (3)

8.44.4:

O luminous Fire, vast and bright (1,3), your rays ascend upwards as you are kindled high (2,4).
[ut īrate: ascend; archayaḥ: rays; samidhāna: kindled high;]

8.44.5:

(The hymns in) my tongue, luminous with the clarities (1), go to you, O joyful Agni (2).

Take pleasure in our offerings (3).

[jaryata: joyful;

juhvaḥ: tongue, (8.3.4); ghṛtāchīḥ: luminous with clarities]

8.44.6:

I pray the Fire (1), the rapturous *hotar* Priest, the sacrificant (2), shining with his light, rich in his lustres (3). May he hear (4).

[rtvijam: the priest who sacrifices according to the order and time of truth; sacrificant; see (8.38.1); hotar: priest of the call]

8.44.7:

(He is the) ancient hotar Priest, desirable and cherished (1). Agni is the seer-will, joiner of the pilgrim-rites (2). [abhishriyam: joiner of the splendour, (8.72.13); jushtam: cherished (guest), (5.4.5)]

र् उत् तें बृहन्तों (1), अर्चियः सिमधानस्यं (2), दीदिवः अग्नें शुक्रासं (3), ईरते (4)

⁵ उपं त्वा जुह्नो मर्म घृताचीः (1), यन्तु हर्यत अग्ने (2), ह्व्या जुंषस्व नः (3)

⁶ मृन्द्रं होतारमृत्विजं (1), चित्रभानुं विभावसुम् (2), अग्निमीळे (3), स र्च श्रवत् (4)

⁷ प्रत्नं होतार्मीङ्यं जुष्टम् (1), अृग्निं कुविक्रतुम् अध्वराणाम् अभिश्रियम् (2)

8.44.8:

O most luminous Angira, take pleasure in these offerings (1).

O Agni, lead the unceasing sacrifice in the way of the Truth (2).

[rtuthā: according to the rule of the rites; in the way or order of the truth, (8.13.9)]

8.44.9:

High-kindled, O Right and True, O brilliant light (1), awakened to knowledge, bring here the divine people (2). [santya: right and true, (3.21.9)]

8.44.10:

The illumined seer and Priest of the call, free from harms (1), shining with light, carrying his banner of smoke (2), him we seek, the ray of intuition of the sacrifices (3).

8.44.11:

O Agni, protect us against the doers of harm (1), pierce the hostile power (2).
O God, you are made by our force (3).

8.44.12:

Agni, by the ancient thought (1), makes beautiful his own body (2).

A seer, he grows by each illumined sage (3). 12

⁸ जुषाणो अङ्गिरस्तमेमा ह्व्यानि (1), आनुषक् अग्ने युज्ञं नय ऋतुथा (2)

१ समिधान र् सन्त्य शुक्रशोच इहा वह (1), चिकित्वान् दैव्यं जर्नम् (2)

¹⁰ विष्रं होतारमृदुहं (1), धूमकेतुं विभावसुम् (2), युज्ञानां केतुमीमहे (3)

¹¹ अग्ने नि पाहि नुस्त्वं प्रति ष्म देव रीषंतः (1), भिन्धि द्वेषं: (2), सहस्कृत (3)

¹² अृग्निः प्रतेनु मन्मना (1), शुम्भानः तुन्वं स्वाम् (2), कुविविंप्रेण वावृधे (3)

8.44.13:

I call to me the Child of Energy, Fire (1). He is of the purifying light, in this sacrifice which is the perfect pilgrim-journey (3).

8.44.14:

O Agni, a friendly light to us, with your brilliant flame (1), sit with the gods on the sacred grass (2). 14

8.44.15:

The mortal who serves the divine Agni (2), in the house of the body (1), to him he gives the Riches (3).

8.44.16:

Fire is the head and peak of heaven (1), and lord of earth (2), and he sets moving the waters (3). [Also in Tai.S. (1.5.5.1), (4.4.1.1); Sāma Veda (27, 1532)]

8.44.17:

O Agni, upward dart blazing your pure and brilliant flames (1); shine out your lights (2). 17
[ut īrate: dart up;]

[ut irate: dart up;]

¹³ ऊर्जो नपातुमा हुवे अग्निं (1), पावुकशौचिषम् (2), अस्मिन् युद्गे स्वध्वरे (3)

¹⁴ स नो मित्रमहुः त्वमग्ने शुक्रेण शोचिषां (1), देवैरा संत्सि बहिषि (2)

¹⁵ यो अग्निं तुन्बो दमें (1), देवं मर्तः सपुर्यति (2), तस्मा इद् दीदयुद् वसुं (3)

¹⁶ अग्निर्मूर्धा दिवः कुकुत् (1), पितः पृथिवया अयम् (2), अपां रेतांसि जिन्वति (3)

¹⁷ उदेग्ने शुचेयस्तवं शुक्रा भ्राजन्त ईरते (1), तव ज्योतींषि अर्चयः (2)

8.44.18:

O Agni, you are the lord of the Sun-world (2). You have power for the gifts desirable (1). May I, who lauds you, abide in your peace (3).

8.44.19:

O Agni, the thinkers urge you (for their progress) (1), by their perceivings of knowledge (2); may our words increase you (3).

8.44.20:

We choose the friendship of Agni (3). He is inviolate in the law of his nature (1), the ever-chanting messenger (2).²⁰

8.44.21:

Most pure in his workings is Agni (1). He is the pure illumined sage, the pure seer of Truth (2). Pure, he shines out fed by our offerings (3).²¹

8.44.22:

May my thinkings and my words increase you always (1). O Agni, awake to the friendship between us (2). 22

¹⁸ ईशिषे वार्यस्य हि दात्रस्य (1), अंग्रे स्वर्णतिः (2), स्तोता स्यां तब शर्मणि (3)

¹⁹ त्वामेग्ने मनीषिणस्त्वां हिन्बन्ति (1), चित्तिभिः (2), त्वां वर्धन्तु नो गिरः (3)

²⁰ अर्दब्धस्य स्वधार्वतो (1), दूतस्य रेर्भतुः सदौ (2), अग्नेः सुख्यं वृणीमहे (3)

²¹ अग्निः शुचित्रततमः (1), शुचिविंप्रः शुचिः कविः (2), शुची रोचत आहुतः (3)

²² उत त्वां धीतयो मम् गिरों वर्धन्तु विश्वहां (1), अग्नें सुख्यस्य बोधि नः (2)

8.44.23:

O Agni, if I were you and you were I (1), then would your longings here become true (2).²³ [Verse (8.24.1) is similar, addressed to Indra]

8.44.24:

You are the shining one, lord of the shining riches (1).
You are blissful, are shining with thy lustres, O Agni (2).
May we abide in thy right thinking (3).²⁴

8.44.25:

O Agni, to you holding firmly the law of your workings (1), my words move like lowing cattle (3), as rivers move towards the sea (2).

8.44.26:

Agni (is) the youth, the lord of the peoples, the seer (1), the all-consuming, Fire of the many illuminations (2). I glorify him with my thoughts (3).

8.44.27:

May we strive towards Agni by our lauds (1,4).
(He is) the charioteer of the sacrifices (2),
with his solid strength, and his sharp tusks of flame (3).²⁷

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²³ यदंग्रे स्यामुहं त्वं त्वं वां घा स्या अहम् (1), स्युष्टे सुत्या इहाशिषः (2)

²⁴ वसुः वसुंपित् हिं (1), कुमस्यंग्ने विभावसुः (2), स्यामं ते सुमृताविष (3)

²⁵ अप्नै धृतब्रताय ते (1), समुद्रायेव सिन्धवः (2), गिरौ वाश्रास ईरते (3)

²⁶ युवनि विश्वपति क्विं (1), विश्वादं पुरुवेपसम् (2), अग्निं श्रम्भामि मन्मिभ: (3)

²⁷ युज्ञानां रुथ्ये (1), वृयं (2), तिग्मर्जम्भाय वीळवे (3), स्तोमैं: इषेमाग्नये (4)

8.44.28:

O Agni, may this your worshipper, abide in you (1); on him have grace, O Right and True, O purifier (2).

8.44.29:

You are the wise thinker seated in the house (1); like an illumined sage ever awake (2); O Agni, you shine out in heaven (3).

8.44.30:

O Agni, before the stumblings come (1), before the spoilers arrive (2), carry forward our life, O seer, O Shining One (3).

45. Indra

Rishi: Trishokah Kānvah

8.45.1: The ever-young Indra

8.45.2: Friend of sages

8.45.3: The ever-young hero

8.45.4: Questions asked by him on his birth

8.45.5: Mother's reply

8.45.6: One should carry out one's intentions

8.45.7: Foremost in fighting

8.45.8: One with inspired knowledge

8.45.9: No evil beings can harm him

8.45.10: Your gifts are sufficient

8.45.11: May we grow in greatness

8.45.12: True uplifting words

²⁸ अयमंग्रे त्वे अपि जरिता भूतु (1), सन्त्य तस्मै पावक मृळय (2)

²⁹ धीरो हि असि अग्रसद् (1), विष्ठो न जागृविः सदौ (2), अग्नै दीदयंसि यवि (3)

³⁰ पुराग्नें दुरितेभ्यः (1), पुरा मृध्रेभ्यः (2), कवे प्र ण आयुर्वसो तिर (3)

45. Indra 309

8.45.13: You encourage us

8.45.14: Do not be a miser

8.45.15: One who reviles you

8.45.16: A lavish giver

8.45.17: You are not deaf to our calls

8.45.18: Become our intimate ally

8.45.19: When we fix our minds on you

8.45.20: We desire you as our companion

8.45.21: None can restrain him in battles

8.45.22: Accept my Soma-drink

8.45.23: Favour not the haters of the word

8.45.24: Rejoice in great achievement

8.45.25: Riches new and eternal

8.45.26: Kadruva rişhi

8.45.27: Indra is that truth

8.45.28: He is equal to all of us

8.45.19: Increaser of energy currents

8.45.30: Help to Trishoka

8.45.31: We need only your grace, not gifts

8.45.32: Even a little of your work

8.45.33: Yours are the expressions of truth

8.45.34: Slay us not for transgressions

8.45.35: Afraid of you

8.45.36: Your friend cannot be destroyed

8.45.37: Indra does not kill without strong reasons

8.45.38: Rishi Evara

8.45.39: Steeds yoked by word

8.45.40: Destroy the evil-forces

8.45.41: Riches deposited in fortresses

8.45.42: Riches given only by you

Metre: Gāyatrī

8.45.1:

(The sages) kindle Agni (1), and spread the sacred grass (for seating the gods) (2). The ever-young Indra is their friend (3).

8.45.2:

Their fuel is vast, their altar is wide (1,3). their hymns of praise are many (2),
The ever-young Indra is the friend of sages (4).

[svaruh: altar, (1.92.5);]

8.45.3:

Even though a non-combatant, with his Āryan fighters (1,3), the hero subdues the foes surrounding his ally (2).

The ever young Indra is a friend (of such warriors) (4).

[satvabhih: āryan fighters; also the Angirasa rishis (Navagva-s) who

[satvabhih: āryan fighters; also the Angirasa rishis (Navagva-s) who help in the release of cows, (5.34.8); (3.39.5) refers to their joint action in finding the Sun dwelling in darkness]

8.45.4:

As soon as he was born (2), he Vṛṭra-killer, seized his arrow and asked his mother (1,3). 'Who are the fierce ones (4)? who have heard (about their achievements) (5)?'',4

¹ आ घा ये अग्निमिन्धते (1), स्तृणन्ति बर्हिरांनुषक् (2), येषामिन्द्रो युवा सर्खा (3)

² बृहिनिदिध्म एषां (1), भूरिं शुस्तं (2), पृथुः स्वरुः (3), येषाम् इन्द्रो युवा सखां (4)

³ अर्युष्ट इत् (1), युधा वृतं शूर आजिति (2), सत्विभिः (3), येषाम् इन्द्रो युवा सर्खा (4)

⁴ आ बुन्दं वृंत्रहा दंदे (1), जातः (2), पृंच्छुद् वि मातरम् (3), क उग्राः (4), के हं शृण्विरे (5)

[shṛṇvire: have heard, (4.8.6);

Line 5: who have the inspired knowledge, (8.54.6)]

8.45.5:

His mighty mother replied (1),

"He who desires your enmity (3),

fights with a mountain-like form (2).5

[girau-apsaḥ: mountain-form;

apso: form, (5.80.6); an attractive elephant (S);]

8.45.6:

O Maghavan, may you hear us (1).

Whatever one desires, let him carry it out (2).

Whatever you strengthen, it will be strong (3).

[vīļu: strong, (1.71.2), (4.3.14);

vașhți: (he) desires, (6.11.3)]

8.45.7:

Seeking the perfect steeds (2),

Indra goes to fight in the battle (1).

He becomes the foremost among those with chariots (3).

8.45.8:

O one with Vajra, exert yourself to overcome all the foes (1), and scatter them in different ways (2).
You become (within) us one with perfect inspired knowledge (3).

⁵ प्रतिं त्वा शवसी वंदद् (1), गिरौ अप्सो न योधिषत् (2), यस्ते शत्रुत्वम् आंचुके (3)

^{&#}x27; उत त्वं मेघवन् शृणु (1), यस्ते विष्टं व्वक्षि तत् (2), यद् वीळयांसि वीळु तत् (3)

⁷ यत् आजिं याति आजिकृत् इन्द्रं: (1), स्वश्युयुः उपं (2), रुथीर्तमो रुथीनीम् (3)

⁸ वि षु विश्वां अभियुजो वजिन् (1), विष्वुक् यथां वृह (2), भवां नः सुश्रवंस्तमः (3)

[vishvak: in separate ways; vivrha: exert (yourself), (10.10.8); shrava: inspired knowledge, (8.74.9); inspiration, (5.7.9)]

8.45.9:

May Indra place in our front a chariot (1), for our conquest (of felicities) (2).

No evil beings can harm him (3).

[dhūrvatam: he who hurts, (10.87.12);
sātaye: for the conquest, (5.5.4), (7.15.9);]

8.45.10:

May we be free of those enemies (1).

O Indra, rich in light, may we come to you (3), for your ready gifts of delight, O mighty one (2).

[parivṛjyā: be free of, (7.84.2); aram: ready and sufficient, (2.5.8), (8.15.13); shakra: mighty, potent, (1.10.5)]

8.45.11:

O one with Vajra, we approach you slowly (1). May we obtain the life energy in hundreds, be unharmed (2,4), so that we may grow in greatness (3). [shatagvinam: (riches) in hundreds, (4.49.4), anehasah: one whom none can hurt, (3.9.1); vivakṣhaṇā: see, (8.1.25)]

² अस्माकं सु रथं पुर इन्द्रं: कृणोतु (1), सातये (2), न यं धूर्वन्ति धूर्तयः (3)

¹⁰ वृज्यामं ते परि द्विषो (1), अरं ते शक्र दावने (2), गुमेम इत् ईन्द्र गोमंतः (3)

¹¹ शनैः चित् यन्तो अद्विबो (1), अश्वावन्तः शतुग्विनः (2),

विवक्षणा (3), अनेहसंः (4)

8.45.12:

Everyday your adorers are given (2),

uplifting true words in hundreds and thousands (1). 12

[mamhate: to give, (1.11.3);

ürdhva: high lifted, (10.3.2);

sūnṛtābhiḥ: true words, (8.19.22)]

8.45.13:

O Indra, we know you as the conqueror of wealth (1), the breaker of firm obstacles (or places) (2).

(You) encourage us and give protection like a house (3).

[gayah: house which protects; also body of yajamāna; S renders it as wealth in many places such as (1.74.2);

ādāraḥ: one who gives encouragement, (1.46.5)]

8.45.14:

O overcomer of foes, may the Soma make you rapturous (2), O seer, the exalted one (1).

We seek (the Ray-cows) from you, the Pani (3). 14

[Paṇi: miser, (5.61.8). He is the evil-trafficker who has stolen and hidden the Ray-cows. The aspirant addresses that Indra like Paṇi, is not willing to give Ray-cows to him. The idea is also in (1.33.3) 'mā paṇirbhū', 'be not be a Paṇi or miser']

¹² जुर्ध्वा हि ते दिवेदिवे सहस्रा सुनृतां शता (1), जरितृभ्यों विमंहते (2)

¹³ विद्या हि त्वां धनंज्यमिन्द्रं (1), दृळ्हा चिंदारुजम् (1), आदारिणं यथा गर्यम् (3)

¹⁴ क्रकुहं चित् त्वां कवे (1), मन्दन्तु धृष्ण्विन्देवः (2), आ त्वां पणिं यदीमेहे (3)

8.45.15:

Bring us what that man knows (3), who, even though rich, through his miserliness, reviles you (1), even though he has received the riches in abundance (2). Line 3: Let us know the reasons in his mind for his meanness and

[Line 3: Let us know the reasons in his mind for his meanness and miserliness.]

8.45.16:

O Indra, your friends, offerers of the Soma, look on you (1), just as men with fodder look on cattle (3). 16

8.45.17:

For your protection, we call you who are afar (3). You are not deaf to us (1), you have the ears (open) to hear us (2). 17

8.45.18:

When you hear this call of ours (1), manifest your power which is hard to violate (2); become our most intimate ally (3). 18 [durmarsham: hard to violate, (10.5.8); antama: inmost inmate, (5.24.1,2), most close, (6.9.5); āpim: ally, (8.60.10);]

8.45.19:

When we approach you in a mood of distress (1), and fix our minds on you (2), you become aware of us, O Indra, giver of light (3).

¹⁵ यस्ते रेवाँ अदांशुरिः प्रमुमर्ष (1), मुघत्तंये (2), तस्यं नो वेद आ भर (3)
16 इम उं त्वा वि चंक्षते सखाय इन्द्र सोमिनः (1), पुष्टावन्तो यथा पृशुम् (2)
17 उत त्वा अवधिरं व्यं (1), श्रुत्कर्णं सन्तम् (2), ऊतर्ये दूरादिह हंवामहे (3)
18 यत् शुंश्रूया इमं हवं (1), दुर्मर्षं चक्रिया उत (2), भवेः आपिः नो अन्तमः (3)
19 यत् चिद्धि ते अपि व्यथिः जगुन्वांसो (1), अमन्मिह (2),
गोदा इदिन्द्र बोधि नः (3)

[godāḥ: giver of light, (1.4.2); amanmahi: fix our minds (on you), (8.1.13), (5.22.3); jaganvāmsaḥ: approaching]

8.45.20:

O Lord of might, we lean on you (2), just as an aged man on a staff (1).

We desire you as a companion staying together (3).

[sadhasthāni: companions staying together, (3.12.8); ushamsi: desire (you), (1.30.12)]

8.45.21:

Sing the hymn to Indra (1).

He is a warrior with many strengths (2).

None can restrain him in battles (3).

[nṛmṇam: strength, (5.19.2), mights, (1.67.2);

satvanam: warrior, (10.115.4);

vrnvate: to restrain, (1.5.4);

8.45.22:

O mighty one, I pour the Soma-delight for your drink (1). Accept it for your delight and take satisfaction (2). [vi ashnuhi: to accept, (1.54.9); trmpa: take satisfaction, (1.54.9)]

²⁰ आ त्वां रुम्भं न जिब्रंयो (1), ररुम्मा श्वसस्पते (2), उश्मिसं त्वा सधस्थ आ (3)

²¹ स्तोत्रमिन्द्रीय गायत (1), पुरुनृम्णाय सत्वेने (2), निकर्यं वृण्वते युधि (3)

²² अभि त्वां वृषभा सुते सुतं सृजामि पीतयें (1), तृम्पा व्यंशुही मर्दम् (2)

8.45.23:

Favour not ignorant men seeking protection (1), and those who make fun of you (2), and the haters of the Word (3). 23

[vanah: to grant delight, to favour]

8.45.24:

May those having Ray-cows in abundance (1), make you rejoice in their great achievements (2). Drink the Soma just as the Gaur animal drinks from the lake (3).²⁴ [go-parīnasa: those with Ray-cows in abundance, (10.62.10); Soma mixed with products of cow (S);]

8.45.25:

The Vrtra-killer sends from the realm beyond (1,3), the riches new and eternal (2). May you declare this (feat) in assemblies (4).25 [sanā: eternal, (5.75.2), (3.1.6);]

8.45.26:

Indra drank the Soma prepared by Kadruva (Rishi) (1). His might shone forth (or manifested) (3), (when he destroyed) the thousand armed foe (2).

²³ मा त्वां मूरा अविष्यवो (1), मा उपहस्वान आ दंभन् (2), मार्की ब्रह्मद्विषो वनः (३)

²⁴ <u>इ</u>ह त्वा गोपरीणसा (1), मुहे मेन्दन्तु राधसे (2), सरों गौरो यथा पिब (3)

²⁵ या वृत्रहा पंरावति (।), सना नर्वा च (2), चुच्युवे (3), ता संसत्सु प्र वीचत (4)

²⁶ अपिंबत् कदुवं: सुतमिन्द्रं: (1), सुहस्रवाह्ने (2), अत्र अंदेदिष्टु पौंस्यम् (3)

8.45.27:

(Indra is) that Truth (1).

Knowing well the works of Turvasha and Yadu (2,4),

he destroyed Ahnavāyya in the battle (3).27

[shamīm: works, (8.75.14);

vidānaḥ: full of knowledge, (2.9.1);

tat satyam: That Truth, also in (3.39.5), (4.54.4)]

8.45.28:

He is the deliverer of the peoples (1).

He is the destroyer of foes (2).

Glorify him who is equal (to all of us) (4).

(He is the giver) of plenitude rich in light (3).²⁸

[vājasya gomataḥ: plenitude of Ray-cows, (5.23.2);

(5.23.2) has the phrase, 'tvam satyah adbhutah;

taranim: deliverer, one who crosses through (foes), (3.29.13)]

8.45.29:

When the Soma is pressed out, (we call) Indra (4), by our hymns for his return (2).

(He is) the increaser of energy currents, the divine artisan (1,3).

[vartave: reverse or return, (3.33.4), (2.25.3);

tugryam: impelling energy currents, (1.33.15)

tugryavrdham: increaser of the energy currents, (8.99.7)]

²⁷ सृत्यं तत् (1), तुर्वशे यदौ विदानो (2), अह्नवाय्यम् व्यानट् तुर्वणे (3), शर्मि (4)

²⁸ तुरणिं वो जनानां (1), त्रृदं (2), वार्जस्य गोर्मतः (3), समानमु प्र शंसिषम् (4)

²⁹ ऋभुक्षणं (1), न वर्तव उक्थेषुं (2), तुग्य्रावृधम् (3), इन्द्रं सोमे सर्चा सुते (4)

8.45.30:

(To help) Trishoka, you shattered the vast mountain, the source (1), and made the cows to move and return (2).

[niretave: to return, (1.37.9);

The work of Trishoka done with the help of Indra is in (1.112.12).

The work is the release of cows hidden in the mountain.

yoni: the source (of cows);

trishoka: one who is luminous in three places (or planes), (1.112.12); shoka: illuminous]

8.45.31:

O rapturous one (2), whatever you have decided to establish (in us) (1), or wanted to give us (3), you do not have to do it (4). May you be only gracious to us (5).

[iyakṣhasi: desires granted, (6.49.4)]

8.45.32:

The work done, however small, by a person of your stature (1), is renowned all over the earth (2).

May your mind be turned towards us (3).

32

8.45.33:

Yours is the glory (of the deeds) (1). Yours are the utterances, the expressions of truth (2). May you be gracious to us (3).

³⁰ यः कुन्तदिद् वि योन्यं त्रिशोकाय गिरिं पृथुम् (1), गोभ्यों गातुं निरेतवे (2)

³¹ यद् दंधिषे मंनुस्यिसं (1), मन्दानः (2), प्रेत् इयंक्षसि (3), मा तत् कंरिन्द्र (4), मुळयं (5)

³² दुभ्रं चिद्धि त्वावतः कृतं (1), शृण्वे अधि क्षमि (2), जिगातु इन्द्र ते मनः (3)

³³ तबेदु ताः सुंकीर्तयो (1), असंन्नुत प्रशंस्तयः (2), यदिन्द मृळयांसि नः (3)

[prashastayaḥ: expression of the truth, (8.40.9), utterances, (8.19.19); sukīrtiḥ: glory, (5.10.4);]

8.45.34:

Slay us not for one transgression (1), (slay us not) for two or for three (2), or many transgressions (3).

[āgaḥ: evil, (14.12.4), sin (4.3.5), transgression (5.3.7);]

8.45.35:

I am afraid of a person of your stature (1), who is fierce and is the smiter of enemies (2).

You overbear the charges of foe, and are a strong worker (2).

[dasma: strong worker, (4.1.3), doer of works, (10.7.1);

rtī-saham: who overbears the charges of foes, (6.14.4)]

8.45.36:

I have not known the destruction of (your) friend (1), or of (your) son, O Lord of treasure (2).

May your mind be turned towards us (2).

[You friend cannot be destroyed;

shūne: in the emptiness, (7.1.11);

This verse is similar to (7.1.11)]

³⁴ मा न एकंस्मिन् आगंसि (1), मा द्वयोः उत त्रिषु (2), विधाः मा शूर भूरिषु (3)

³⁵ विभया हि त्वार्वत (1), उग्रात् अभिप्रभृङ्गिणीः (2), दस्मात् अहम् ऋतीषहीः (3)

³⁶ मा सख्युः शून्म् आ विदे (1), मा पुत्रस्य प्रभूवसो (2), आवृत्वंद् भूतु ते मर्नः (3)

8.45.37:

Indra has declared (2),

"O mortals, which friend, unprovoked, has killed his friends (1,3)? who can flee from me (4)?"

[The idea is that anyone, who does not do evil acts, has no fear from Indra. Indra does not kill anyone without strong reasons. maryā: force, army, (5.2.5);

maryādāh: goals, frontiers, (10.5.6);]

8.45.38:

O mighty one, when the rishi Evāra pressed out the Soma (1), you, insatiable, manifested (the delight) (2). Like a robber, you rushed out (3).

[Line 3: The idea is, 'Indra rushes after the drink just as a robber after his work'. The call for help does not allow him to stay there. āsinvan: insatiable, (5.32.8);

āvayat: manifested, (10.113.8)]

8.45.39:

Since you give (felicities) to the men of word (1), I will draw here the happy chariot (2), which has steeds yoked by the potent Word (3). [sumat-ratha: happy chariot, (3.3.9)]

8.45.40:

Destroy all the enemy forces (of evil) (1); destroy also their all-round harming activities (2). Bring us the desirable riches (3).

³⁷ को नु मंर्या अमिथितः सखा सखायम् (1), अब्रवीत् (2), जहा (3), को अस्मदीषते (4)

³⁸ एवारे वृषभा सुते (1), असिन्वन् भूरि आवयः (2), श्रृष्ट्रीव निवता चरन् (3)

³⁹ आ ते एता वचोयुजा हरी (1), गृभ्णे सुमद्रंथा (2), यदी ब्रह्मभ्य इत् दर्दः (3)

⁴ भिन्धि विश्वा अप द्विषः (1), परि बाधौ जही मृधः (2), वस् स्पार्हं तदा भर (3)

8.45.41:

O Indra, bring us the desirables desirable riches (4), deposited in secret strongholds (*vīļau*), fortresses (*sthire*) (1.3), and places which can withstand an attack (2).

8.45.42:

O Indra, gives us those riches (2), which all men recognise as that given by you in abundance (1).

46. Indra, Vāyu and Gifts

Rishi: Vashah Ashvyah

8.46.1: We are yours

8.46.2: Giver of impulsions

8.46.3: Singers chant on your greatness

8.46.4: Āditya-s lead him perfectly

8.46.5: He holds the Ray-cows within

8.46.6: We seek gifts as from a master

8.46.7: All protections are in him

8.46.8: Indra recovers the Sun

8.46.9: He ferries us to the plenitude

8.46.10: Grant us our aspiration

8.46.11: Protect our thoughts

8.46.12: You open our ears to knowledge

8.46.13: May he stand in our front

8.46.14: Sing to Indra on inspiration

8.46.15: Give felicities to our subtle bodies

8.46.16: Take us beyond the foes

8.46.17: His ready movements

8.46.18: May Maruts grant us bliss

8.46.19: Impels the thoughts towards the supreme

⁴¹ यत् बीळौ ईन्द्र यत् स्थिरे (1), यत् पर्शाने (2), पराभृतम् (3), वर्सु स्पार्हं तदा भेर (4)

⁴² यस्य ते विश्वमानुषो भूरै: दुत्तस्य वेदिति (1), वसुं स्पाईं तदा भेर (2)

8.46.20: Indra is the savior and conqueror

8.46.21: Recovered the offerings with undivine forces

8.46.22: Abundant gifts

8.46.23: Gift of powerful horses

8.46.24: Gifts from Kanita

8.46.25: O Vāyu, come to this massive work

8.46.26: Vāyu comes to offer Soma to Indra

8.46.27: Full of joy in giving

8.46.28: Dripping with clarity

8.46.29: Gifts from the king

8.46.30: They come to me just as cows go to herd

8.46.31: The wandering herd

8.46.32: Balbutha, a seer and dāsa

8.46.33: Great lady with golden lustre

Metre: 1, Pādanichṛt Gāyatrī; 2-4,6,10,23,29,33, Gāyatrī; 5, Kakup; 7,11,19,25,27, Bṛhatī; 8, Anuṣhṭup; 9,26,28, Satobṛhatī; 12, Viparīta Satobṛhatī; 13, Dvipadā Jagatī; 14, Bṛhatī Pipīlikamadhyā (13/8/13); 15, Kakupnyankushirā; 16, Virāţ; 17, Jagatī; 18, Upariṣhṭādbṛhatī; 20, Viṣhamapadā Bṛhatī; 21,24,32, Pangktiḥ; 22, Samstārapangktiḥ; 30, Dvipadā Virāţ; 31, Uṣḥṇik;

8.46.1:

O Indra, lord of treasure, you are the leader of our way (2). We are yours (1,3).

You are the lord of the horses (4).

[praneta: leader of our way, (2.9.2)

Lines 1,3: This idea is in (8.48.8) and others]

8.46.2:

O thunderer, we in truth know you (1), as the giver of impulsions (2).

We know you as the giver of felicities (3).

¹ त्वार्वतः (1), पुरूवसो वृयमिन्द्र प्रणेतः (2), स्मिस (3), स्थातर्हरीणाम् (4) ² त्वां हि सुत्यमाद्रिवो विद्य (1), दातारम् इषाम् (2), विद्य दातारं रयीणाम् (3)

8.46.3:

The doers of work sing with hymns of words (3), about your hundred protections and your greatness (1), O doer of hundred deeds (or one of hundred willings) (2). [kāravaḥ: the doers of work, (3.6.1)]

8.46.4:

The guileless Mitra, Aryama and Maruts (2), protect the mortal and lead him perfectly (1).

8.46.5:

He who is directed by Aditya-s holds within (1,3), the Ray-cows, life-energies and the perfect hero-strengths (2). He increases forever in the felicities desired by many (2).⁵

[edhati: increases, (8.84.9); dadhānaḥ: holds (within); suvīryam: perfect hero-strength, (1.127.11)]

8.46.6:

We seek gifts from the mighty and fearless Indra (1), just as we seek the riches from a master (2).

8.46.7:

In him, the fearless one, are all the protections together (1). May the swift steeds bring him to the pressed out Soma (2,4), he the lord of many treasures (3).

³ आ यस्यं ते महिमानं शतंमूते (1), शतंक्रतो (2), गुीर्भिः गृणन्तिं कारवेः (3)

⁴ सुनीथो घा स मर्त्यों (1), यं मुरुतो यम् अर्थमा मित्रः पान्ति अदुर्हः (2)

⁵ दर्धानो (1), गोमृत् अश्वंवत् सुवीर्यम् (2), आदित्यर्जूत (3), एधते सदौ राया पुरुस्पृहां (4)

⁶ तमिन्द्रं दानम् ईमहे शवसानम् अभीर्वम् (i), ईशानं राय ईमहे (2)

⁷ तस्मिन् हि सन्त्यूतयो विश्वा अभीरवः सर्चा (1), तमा वेहन्तु सप्तयः (2), पुरूवसुं (3), मदाय हरयः सुतम् (4)

8.46.8:

The rapture of Indra, the utter destroyer of Vrtra is adorable (1). You are hard to pierce in battles (3).

He recovers the Sun from the hostiles (2).8

[Line 3 is in (5.86.2);

ādadiḥ: recovers, (2.24.13); svaḥ: Sun, (4.3.11);

Line 2: The recovery of Sun lying in darkness appears in several mantra-s such as (3.39.5).]

8.46.9:

He, difficult to overcome, is adored by all (1); being full of inspiration, he ferries us to the plenitude (2). O treasure, mighty one, come to our Soma offering (3). May we move to the stall of Ray-cows (4).

[gamema: (we) move, (4.5.13); tarutā: ferries (us), (1.27.9)]

8.46.10:

O Greatest of the great, grant us our aspirations (3); (grant) us, as in ancient times, the rays (1), the life-energies and the vehicles of inner movement (2).

[varivasya: grant us our aspirations, (5.42.12), desirous of supreme good, (6.20.11);

mahāmaha: greatest of the great, (10.119.12)]

⁸ यस्ते मदो वरेण्यो य ईन्द्र वृत्रहन्तमः (1),

य आंद्रिट: स्वः नृभिः (2), यः पृतंनासु दुष्टरः (3) १ यो दुष्टरौ विश्ववार (1), श्रुवाय्यो वाजेषु अस्ति तृष्ट्ता (2),

स नं: शविष्ट सवना वंसो गहि (3), गुमेम् गोमंति ब्रजे (4)

¹⁰ गुव्यो षु णो यथा पुरा (1), अश्वयोत रथया (2), वरिवस्य महामह (3)

8.46.11:

I know that there is no limit forever (2), to your riches (or achievements), O hero (1).

O thunderer, O opulent one, make us gifts (of your riches) (3).

Protect our thoughts along with our plenitudes (4).

I dashackarita give a gift (7.5.7):

[dashasyan: to give a gift, (7.5.7); satra: ever, (1.71.9)]

8.46.12:

You are the friend who opens our ears to knowledge (2).

O sublime one, you know all births (1,3),
(you are) hymned by many (4).

All mortals call the mighty Indra at all times (5),
along with the ladle of offering (6).

[yataḥ-sruchaḥ: stretching the ladle of offering, (3.2.5);
shravayat-sakhā: the friend who opens our ears to knowledge,
(5.25.5);
rṣḥvaḥ: sublime, (3.5.5)]

8.46.13:

May Maghavan, the Vrtra-killer stand in our front (3), as the protector of plenitude (1); he is the one with many riches (2).

[&]quot; नृहि ते शूर् राध्सो (1), अन्तं विन्दामि सुत्रा (2), दशस्या नो मघवृन्नू चित् अद्रिबो (3), धियो वाजेंभिः आविथ (4)

¹² य ऋष्वः (1), श्रांवयत् संखा (2), विश्वेत् स वेंद्र जिममा (3), पुरुष्टुतः (4), तं विश्वे मानुषा युगा इन्द्रं हवन्ते तिवृषं (4), यृतस्रुचः (5)

¹³ स नो वार्जेषु अविता (1), पुंरूवर्सुः (2), पुरःस्थाता मुघवा वृत्रहा भुवत् (3)

8.46.14:

To the hero, rapturous with Soma-food (1), sing with the great words (2).

Utter the words of praise to the mighty one (5), with the name of inspiration to Indra, wide in knowledge (3,4). [vachah: (to utter) the words; nāma shrutyam: name of inspiration, (5.30.5); vichetasam: wide in knowledge, (4.7.3)]

8.46.15:

O master of plenitude, one invoked by many (4), give swiftly the felicities for the bodies (1,4).

Give riches and give the plenitude (2).

Infinant: swiftly: tanve: for (the maintenance of) hading

[nūnam: swiftly; tanve: for (the maintenance of) bodies, physical, prāṇic and mental;]

8.46.16:

He rules over all the riches (1).

He overcomes the foes with his body (2).

Swiftly, take us beyond (the foes) with the light (3).

[Line 3: (alt.): take us beyond desire;

kṛpa: desire, (10.98.7); with light, (8.23.5), (8.23.8);

varpasā: with his body, (10.3.1);

irayan: ruling over, (10.140.4)]

¹⁴ अभि वो वीरम् अन्धंसो मदेषु (1), गाय गिरा महा (2), विचेतसम् इन्द्रं (3), नाम् श्रुत्यं (4), शािकनं वचो यथां (5)

¹⁵ दुदी रेक्णः तुन्वें (1), दुदिः वसुं दुदिः वाजेषु (2), पुरुहूत वाजिनम् (3), नूनम् अर्थ (4)

¹⁶ विश्वेषाम् इर्ज्यन्तं वर्सूनां (1), सासृह्वांसं चिद्स्य वर्षसः (2), कृप्यतो नूनम् अति अर्थ (3)

8.46.17:

We laud the great and bounteous Indra (1,3), for sufficient impulsions (2).

He meets us in his ready movements (4), during the chants in the yajna (5).

Along with the Maruts he rules over all human beings (6).

Sing to him with the words with obeisance of surrender (7).

[aram-gamāya: ready movements; (6.42.1)

jagmaye: meets, (6.42.1); aram: sufficient and ready, (1.66.3); aram: excellent, (7.7.6)]

8.46.18:

The Maruts move galloping at the heights in the hills (1). The sacrifice is addressed to these loud-voiced Maruts (2). May these many-voiced (Maruts) grant us the bliss (3), in the pilgrim-journey (4).

[ajmeshu: gallopings, supremely moving, (5.87.7)]

8.46.19:

He crushes the evil-minded foes (1).

O powerful Indra, bring us the felicities (2).

You impel the thoughts to be yoked (to Indra) (3).

You impel the thoughts towards the supreme (4).

[prabhangam: see (8.61.18)]

¹⁷ महः सु वो (1), अरम् इषे (2), स्तर्वामहे मीळ्हुषे (3), अरंगमाय जग्मेये (4), युक्तेभिः गीभिः (5), विश्वमेनुषां मुरुतांम् इयक्षसि (6), गाये त्वा नर्मसा गिरा (7) 18 ये पातयन्ते अज्मेभिः गिरीणां स्नुभिः (1), एषाम् युक्तं महिष्वणीनां (2), सुम्नं तुविष्वणीनां (3), प्राध्वरे (4) 19 प्रभक्तं दुर्मतीनाम् (1), इन्द्रं शविष्ठा भेर रियमस्मभ्यं (2), युज्यं चोदयन्मते (3), ज्येष्ठं चोदयन्मते (4)

8.46.20:

(Indra) is the savior, conqueror, the fierce one (1), one with rich variety, supreme in vision, one with true words (2). He overpowers the foes of the king, is a subduer of foes (3), forceful, enjoyer of the ancient (or supreme) plenitude (4). (Line 4: (alt.) (make us) enjoy the plenitude; sanita: savior (1.36.13); (has other meanings); susanitah: perfect conqueror, (3.18.5);

8.46.21:

May he come who took the whole of offerings (1,2,4), in the control of undivine forces (3), just as Vasha, son of Ashva, received the gift at dawn (5,7), from Pṛthushravasa, son of Kānīta (6).²¹

[S quotes an anecdote to give the meanings.

A better translation of lines (5-7) is needed, using the symbolism behind the names.

pūrtam: the whole, complete;
īvat: offerings, (5.49.5);]

8.46.22:

I have received life-energies, sixty thousand and an ayuta (1), twenty hundred camels, ten hundred brown mares (2,3), ten thousand Ray-cows with three rosy lights (4). 22 [ayuta: ten thousand occurs 5 times in Mandala 8, see (8.1.5); aruṣhīḥ: rosy light, (5.56.6), flushing red, (1.71.1)]

²⁰ सिनंतः सुसंनितः (1), उग्र चित्र चेतिष्ट सूनृत (2), प्रासहां सम्राट् सहंिर्रे (3), सहन्तं भुज्युं वाजेषु पूर्व्यम् (4) ²¹ आ स एतु (1), य ईवृत् (2), आँ अदेवः (3), पूर्तमाद्दे (4), यथां चिद्रशों अञ्च्यः (5), पृथुश्रविस कानीते (6), अस्या वि उषि आद्दे (7) ²² षृष्टिं सहस्र अश्र्यस्य अयुता असन्म् (1), उष्ट्रांनां विंश्वतिं शृता (2), दश श्यावीनां शता (3), दश त्रि-अरुषीणां दश गवां सहस्रां (4)

8.46.23:

The ten brown horses makes the wheel turn (1,4).

They are of growing intensities, of fully manifested power (2), and trampling down obstacles (3).

[āshavaḥ: horses; rdhat: to grow in strength, (6.3.2); mathra: trampling down obstacles (S)]

8.46.24:

These are the gifts from the son of Kānita, Prthushravas (1), felicitous in achievement, a bounteous giver and wise (2,4). He gave a golden chariot, had great inspirations (3,5).²⁴

[Line 2: (alt.) He gave rise to golden movements which create golden lustre;

shravah: inspiration, (5.7.9); inspired knowledge, (8.74.9); varṣhiṣhṭham: abundant, (3.13.17); su-rādhasah: felicitous in achievement, (4.5.4)]

8.46.25:

O Vāyu, come to us for this work of massive strength (1,3), for creating a great body (2).

We are ready for your abundant gift (4).

We are ready for the great gift as soon as you (come) (5). 25

[$d\bar{a}vane$: for the gift, (2.1.10); tane: body, (2.9.2); $p\bar{a}ja$: force, (5.1.2), massive strength, (4.4.1);

makhah: work, (10.11.6)]

व्यं हि ते चकुमा भूरि दावने (4), सुद्यः चित् महि दावने (5)

²³ दर्श रयावा (1), ऋधत्-रंयः वीतर्वारास आशर्वः (2), मुथ्रा (3), नेमिं नि वावृतुः (4)

²⁴ दानांसः पृथुश्रवंसः कानीतस्य (1), सुरार्थसः (2), रथं हिर्ण्ययं दद्त् (3), मंहिष्टः सूरिः अंभूत् (4), वर्षिष्ठम् अकृत् श्रवं: (5) ²⁵ आ नो वायो (1), महे तने (2), याहि मुखाय पार्जसे (3),

8.46.26:

With his thrice seven seventy (Ray-cows) (2), he is carried by his horses to the house (1). He comes with the Soma-delight and the Soma pressers (3), to offer you the drink of the bright pure Soma (4). [vasta: house]

8.46.27:

He is full of joy in giving, by himself (1), this wonderful gift of delight (2); he, strong in will, (gives) amidst the doers of great deeds (4). (namely) Aratva, Akṣha, Nahuṣha and Sukṛtvan (3). [sukṛttaraḥ: the superb doer of auspicious acts, (1.31.4)]

8.46.28:

Dripping with clarity in his glorious body (1,3). the king gallops in cars impelled by the life-energies (2,4,6), camel-energy and dog-energies (5).

This is indeed your grace, O Vāyu (7).

[Lines 4,5,6: cars drawn by horses, camels and dogs; ajma: the field of race, (6.4.4); gallopings, (8.43.10), food (S); ghrtasnah: dripping the light or clarity, (4.6.9)]

²⁶ यो अश्वेभिः बहेते वस्ते (1), उस्राः त्रिः सप्त संप्ततीनाम् (2), एभिः सोमेभिः सोमुसुद्भिः (3), सोमपा दानायं शुक्रपूतपाः (4)

²⁷ यो मं इमं चिंदु त्मना अमन्दत् (1), चित्रं दावने (2), अरद्वे अक्षे नहुषे सुकृत्वनि (3), सुकृत्तराय सुक्रतुः (4)

²⁸ उच्थ्ये वर्षुषि (1), यः स्वराट् उत वायो (2), घृतस्राः (3), अश्वेषितं (4), रजेषितं शुनेषितं (5), प्र अज्म (6), तदिदं नु तत् (7)

8.46.29:

I have received sixty thousand mighty steeds (2), as a pleasing gift from the king with rapid impulsion (1).²⁹ [ishirah: one rapid in impulsion, (2.5.4)]

8.46.30:

Just as the cows go to their herd (1), and the oxen (to their herd) (2), so they come to me (3).

8.46.31:

When the herd was wandering (in the wood) (1), he called hundred camels (to give to me) (2), and twenty hundred white cows (for giving to me) (3).

8.46.32:

I, a seer, have received (2,4), from the cowherd Balbūtha, a dāsa, a hundred (cows) (1,3). All of us rejoice here being under the protection of Indra (6); O Vāyu, they are yours (5). They who have gods for their protectors rejoice (7).

[turukṣha: cow-herd]

²⁹ अर्थ प्रियमिषिरायं (1), षृष्टिं सुहस्रा असनम् अश्वानामित्र वृष्णाम् (2)

³⁰ गाबो न यूथमुपं यन्ति (1), बर्ध्रय उप (2), मा यन्ति बर्ध्रय: (3).

³¹ अध् यत् चारंथे गुणे (1), शृतमुष्ट्राँ अचिक्रदत् (2). अध् भित्नेषु विंशतिं शता (3)

³² शृतं दासे बेल्बूथे (1), बिप्रु: (2), तरुक्ष (3), आ देदे (4), ते ते वायो (5), इमे जना मदन्ति इन्द्रंगोपा (6), मदन्ति देवगोपा: (7)

8.46.33:

This great lady with golden lustre (1,2), is brought to my front by Vasha, son of Ashvya (3,4).³³
[The lady is a goddess, brought to him by a vital power; ashvyam: vital power, life-energy]

47. Aditya-s and Usha

Rishi: Tritah Aptyah

[See the notes in (8.47.13) for some information on Trita Aptyah.]

8.47.1: No evil can come to your devotee

8.47.2: Give us peace

8.47.3: Perfect are your protections

8.47.4: Give us life-ambrosia (jīvātum)

8.47.5: May the sins avoid us

8.47.6: The riches which you give freely

8.47.7: Intense anger will not come

8.47.8: Defence against minor evil forces

8.47.9: May Aditi grant us happiness

8.47.10: A house of refuge, free from disease

8.47.11: Look down from above

8.47.12: Seekers of inspired knowledge

8.47.13: Hidden deeds of wickedness

8.47.14: Usha and Trita Aptya

8.47.15: Benefits of gems and garlands

8.47.16: Causes of evil dreams

8.47.17: Integration of energies

8.47.18: Fearful effects of evil-dream

Metre: Mahāpangktih (8,6)

THE WAR CHANGE THE FOREST AND A STATE

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³³ अधु स्या योषणा मुही (1), प्रतीची वर्शमृश्यम् (2), अधिरुक्मा (3), वि नीयते (4)

8.47.1:

Great are you, O Mitra and Varuṇa (1,3); great is your protection to the giver of offerings (2,4). No evil can come to one (6), whom you protect from the doer of harm, O Āditya-s (5). Faultless are your protections (7); perfect are your protections (8).

[nashat: can come, (8.19.6);]

8.47.2:

O Divine Āditya-s, you know how to keep away evils (1). May you give us peace (3), just as birds offer shade (to their young) with their wings (2). Faultless are your protections (4); perfect are your protections (5).²

8.47.3:

May your peace reach us (1), just as the shade of wings of birds (reach the young) (2). O (gods) who are all-knowing (4), we meditate on all the armour (of protections) (3,5). Faultless are your protections (6); perfect are your protections (7).

¹ महि वो (1), महताम् अवो (2), वर्हण् मित्रं (3), दाशुषे (4), यमादित्या अभि द्वुहो रक्षथा (5), न ई अघं नेशत (6), अनेहसो व ऊतर्यः (7), सुऊतयो व ऊतर्यः (8).

² बिदा देवा अघानाम् आदित्यासो अप-आकृतिम् (1), पक्षा वयो यथोपरि (2), वि अस्मे शर्म यच्छत (3), अनेहसो व ऊतर्यः (4), सुऊतयो व ऊतर्यः (5)

³ वि अस्मे अधि शर्म तत् (1), पृक्षा वयो न यन्तन (2), विश्वांनि (3), विश्ववंदत्तो (4), वरूथ्यां मनामहे (5), अनेहसों व ऊतर्यः (6), सुऊतयों व ऊतर्यः (7)

[manāmahe: we meditate, (8.11.5); yanta: to reach, (1.140.13)]

8.47.4:

O conscious thinker, you give us the abode and life-ambrosia (1). The Āditya-s rule over all the riches of all persons (2). Faultless are your protections (3);

perfect are your protections (4).

[prachetasah: O conscious thinker (8.84.2);

jīvātum: life-ambrosia, (1.91.6), that which makes life immortal and joyful;]

8.47.5:

May the sins avoid us (1), as charioteers (avoid) difficult places (2).

We abide in Indra's happiness and the protection of Āditya-s (1).

Faultless are your protections (4);
perfect are your protections (5).

8.47.6:

The riches which you give freely (2), can be obtained by a man only with great pain (1).

The person whom you approach, he gets abundant riches (3).

Faultless are your protections (4); perfect are your protections (5).

[dabhra: little, (1.113.5); parihvṛta: by painful means]

⁴ यस्मा अरसित् क्षयं जीवातुं च प्रचेतसः (1), मनोः विश्वस्य घेदिम आदित्या राय ईशते (2), अनेहसों व ऊतयः सुऊतयों व ऊतयः (3)

⁵ परि णो वृणजन् अघा (1), दुर्गाणि र्ध्यो यथा (2), स्याम् इदिन्द्रस्य शर्मिण आदित्यानाम् उत अवसि (3), अनेहसौ व ऊतयः (4), सुऊतयौ व ऊतयः (5)

⁶ परिह्नुत इत् अना जनों (1), युष्मा-देत्तस्य वायति (2), देवा अदेभ्रम् आश वो यमोदित्या अहेतन (3), अनेहसों व ऊतर्यः (4), सुऊतयों व ऊतर्यः (5)

8.47.7:

O Āditya-s, when you give happiness to a person (2), intense anger or pain will not come near him (1). Faultless are your protections (3); perfect are your protections (4). [guru: severe (pain) (S); tyaja: anger, (10.79.6), (10.144.6);]

8.47.8:

O gods, may we dwell in you as warriors in their armour (1).

Protect us against a great evil (2),
defend us against minor evil forces (3).

Faultless are your protections (4);
perfect are your protections (5).

[urushya: protect us, (8.71.7)]

8.47.9:

May Aditi protect us (1).

May Aditi, the opulent one, grant us happiness (2,4).

She is the mother of Mitra, Aryaman and Varuṇa (3,5).

Faultless are your protections (6);
perfect are your protections (7).

[revati: opulent one, (3.18.4)]

⁷ न तं तिग्मं चन त्यजो न द्रांसत् अभि तं गुरु (1), यस्मां व शर्म सृप्रथ् आदित्यासो अराध्वम् (2), अनेहसों व ऊतयः (3), सुऊतयों व ऊतयः (4)

⁸ युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु (1), यूयं महो न एनसो (2), यूयम् अर्भात् उरुष्यत (3), अनेहसों व ऊतयः (4), सुऊतयों व ऊतयः (5)

⁸ अदितिः न उरुष्यतु (1), अदितिः शर्म यच्छतु (2), माता मित्रस्यं (3), रेवतों (4), अर्यम्णो वर्षणस्य च (5), अनेहसों व ऊतयः (6), सुऊतयों व ऊतयः (7)

8.47.10:

O Gods, grant us the happiness (1,4), which is a house of refuge, blissful, free of disease (2), and is an armour in the three realms (3). Faultless are your protections (5); perfect are your protections (6).

[sharanam: house of refuge, (2.3.8);

tridhātu: triple law of working, (7.5.4); the three are vasu (substance), ūrje (abounding force), priyam (bliss), of the Tribune highest world (tisraḥ parāvataḥ, (1.34.7)), corresponding to the sat-chitānanda of later Vedānta.

anāturam: free of disease, (1.114.1)]

8.47.11:

O Āditya-s, look down (on us) from above (1), just as the scouts look from the shore (for the missing) (2).

Just as men lead their horses to the secure place (on the banks) (3), lead us along an easy path (4).

Faultless are your protections (5); perfect are your protections (6).

[spashah: scouts, (4.4.3)]

¹⁰ यहेंबाः शर्में (1), शर्णं यत् भृद्धं यत् अनातुरम् (2), त्रिधातु यत् वेरूथ्यं (3), तत् अस्मासु वि येन्तन (4), अनेहसौ व ऊतर्यः (5), सुऊतयो व ऊतर्यः (6)

¹¹ आर्दित्या अब हि स्यत अधि (1), कूलांदिब स्पर्शः (2), सुतीर्थम् अर्वतो यथा अनुं (3), नो नेषथा सुगम् (4), अनेहसों व ऊतर्यः (5), सुऊतयों व ऊतर्यः (6)

8.47.12:

There is no happiness for those demon-possessed powers (1), wanting to cast us down into ignorance and to conquer us (2). May the seekers of inspired knowledge (4), have bliss with Ray-cows, milch-cows and the hero-strength (3).

Faultless are your protections (5); perfect are your protections (6).

8.47.13:

O Gods, whatever (evil) has manifested (1), and all the deeds of wickedness which lie hidden (2,4), place them far away from Trita Āptya and from us (3,5). Faultless are your protections (6); perfect are your protections (7).

[āviḥ: (evil that has) manifested;

Trita Āptya: the third or the triple one, apparently the Puruṣha of the mental plane. In the tradition, he is a Riṣhi and has two companions, eka (one or single), dvita (second or double); they must be the Puruṣha-s of the material consciousness and the vital or dynamic consciousness. In some places, he is regarded as a god (SA). He is also the riṣhi of this sūkta.]

¹² नेह भुद्रं रंक्षुस्विने (1), न अव्यै न उपया उत (2), गर्वे च भुद्रं धेनवें वीरायं च (3), श्रवस्यतें (4), अनेहसों व ऊतयः (5), सुऊतयों व ऊतयः (6)
13 यत् आविः (1), यत् अपीच्यं देवांसो अस्तिं दुष्कृतम् (2), त्रिते (3), तत् विश्वम् (4), आस्य आरे अस्मद् दंधातन (5), अनेहसों व ऊतयः (6), सुऊतयों व ऊतयः (7)

8.47.14:

O daughter of heaven (Usha) (2), whatever evil dream threatens us and our knowledge (1), keep it far from Trita Āptya, O one shining with light (3). Faultless are your protections (4); perfect are your protections (5).

[The sūkta (10.164) in the tenth Maṇḍala deals with the attempts to stop the appearance of bad dreams. The sage knew that dreams are activities of the mind when it is not completely at rest, even though the person may be sleeping.

vibhāvari: shining with light]

8.47.15:

O daughter of heaven (2),
whatever evil dreams (threatens) Trita Āptya (3),
we transfer them to ornaments
or garlands made (for us) (1,4).
Faultless are your protections (5);
perfect are your protections (6).

[pari dadmasi: to receive, (9.58.3, dadmahe);

Flowers in the garlands and the precious stones in the ornaments absorb the negative forces connected with evil dreams. Here is the earliest reference to the protection given by gems and flowers, to their wearers, a universal practice among Hindus.]

¹⁴ यच् गोषुं दुष्प्वप्यं यच्चास्मे (1), दुंहितर्दिवः (2), त्रिताय तत् विभावरि आस्याय पर्रा वह (3), अनेहसों व ऊतयः (4), सुऊतयों व ऊतयः (5) 15 निष्कं वा घा कृणवंते स्रजं वा (1), दुहितर्दिवः (2), त्रिते दुष्प्वप्यं सर्वम् आस्ये (3), परि दबसि (4), अनेहसों व ऊतयः (5), सुऊतयों व ऊतयः (6)

8.47.16:

O Uṣha, carry (elsewhere) (3),
the effects of evil-dreams of Trita and Dvita (2),
who experience (the effects of) food and drink (1).
Faultless are your protections (4);
perfect are your protections (5).

[Dvita: see notes on (8.47.13);
bhāgam: the share (1.73.5);
seduṣhaḥ: seated, (5.15.2);
upa-seduṣhaḥ: seated near, to experience]

8.47.17:

Just we integrate the effects of components (1,3), the fast movements and movements of energies (in yajna) (2), we mitigate the effects of the evil dreams of the two Āptya-s (4). Faultless are your protections (5); perfect are your protections (6).

[rna: debt, movement of energies; shapha: hooves, fast movements; sam-nayāmasi: to lead away, to mitigate the effects]

8.47.18:

May we today be victorious, be happy and be faultless (1). O Uṣha, may the fearful effects of evil-dream depart (2). Faultless are your protections (3); perfect are your protections (4).

¹⁶ तत् अन्नाय तत् अपसे तं भागम् उपसेदुषे (1), त्रितायं च द्विताय (2), च उषो दुष्व्यप्नं वह (3), अनेहसों व ऊतयं: (4), सुऊतयों व ऊतयं: (5)

17 यथां कलां (1), यथां शुफं यथं ऋणं (2), संनयांमिस (3), एवा दुष्व्यप्नं सर्वम् आप्त्ये सं नयामिस (4), अनेहसों व ऊतयं: (5), सुऊतयों व ऊतयं: (6)

18 अजैष्म अय आसंनाम च अभूम अनांगसो व्यम् (1), उषो यस्माद् दुष्व्यप्नात् अभैष्म अप् तत् उंच्छतु (2), अनेहसों व ऊतयं: (3), सुऊतयों व ऊतयं: (4)

48. Soma

Rişhi: Pragāthah Kāņvah

[In some manuscripts, the rishi is Pragāthaḥ Ghauraḥ. Recall Ghora is of the lineage of Kaṇva (Kaṇvaḥ Ghauraḥ) as in (1.36-43), (9.94).]

8.48.1: Soma gives and extends great happiness

8.48.2: You enter within

8.48.3: Become immortal by Soma

8.48.4: Extend life-span for happy life

8.48.5: Join parts (or limbs) separated

8.48.6: Grant us the vision of the godhead

8.48.7: Enjoy Soma with mind impelled by you

8.48.8: We are yours

8.48.9: You dwell in every limb

8.48.10: Since Soma is in me, I invoke Indra

8.48.11: Calamities have sped away

8.48.12: With Soma, the immortal has entered us

8.48.13: Uniting with the fathers

8.48.14: O gods, may you speak on our behalf

8.48.15: Enter us and protect us on all sides

Metre: 1-4, 6-15, Trishtup; 5, Jagatī;

8.48.1:

May I who is wise in understanding and have right thoughts (2), share in the sweet food (Soma) (1),

which gives and extends great happiness (3).

All the gods and mortals declare (the Soma) as honey (4), and meet together (to enjoy it) (5).

[varivah: happiness, (1.107.1)

su-ādhyaḥ: have right thought, (8.43.30)]

¹ स्वादोरंभिक्षु वर्यसः (1), सुमेधाः स्वाध्यौ (2), वरिवोवित्तरस्य (3), विश्वे यं देवा उत मर्त्यासो मधुं ब्रुवन्तौ (4), अभि संचर्रन्ति (5)

8.48.2:

You enter within (1); becoming Aditi, you avert the divine wrath (2,3). O Indu (Soma), rejoicing in the friendship of Indra (4), advance us to the felicities like an obedient mare to its goal (5).²

8.48.3:

May we drink the Soma and become immortal (1). May we come to the Light and find the Gods (2). What can the enemies, the non-givers do to us (3)? O Immortal, one causing harm, what can he do to us (even if we are) mortals (4)?³ [dhūrtih: one causing injury or hurt, (1.18.6)]

8.48.4:

O Indu, by our drink of Soma (2), may you be blissful to our hearts (1).

O Soma, be to us like a blissful father to his son (3), or like a friend towards his friends (4).

O wise one, who is widely lauded (5), extend our life-span so that we may live happily (6).

² अन्तश्च प्रागा (1), अदितिः भवासि (2), अवयाता हरसो दैव्यस्य (3), इन्द्विन्द्रस्य सुख्यं जुषाणः (4), श्रौष्टींव धुरमनुं राय ऋष्याः (5)

³ अपाम सोर्मममृतां अभूम (1), अर्गन्म ज्योतिरविदाम देवान् (2), किं नूनमस्मान् कृणवदरातिः (3), किमुं धूर्तिरमृत मत्यस्य (4)

⁴ शं नों भव हृद (1), आ पीत ईन्दो (2), पितेर्व सोम सूनवें सुशेर्वः (3), सखेव सख्यं (4), उरुशंस धीरः (5), प्र णु आयुंर्जीवसें सोम तारीः (6)

8.48.5:

May the glorious Soma drank by us (1), offering protection join together the (separated) joints (2,4), (and move us) like a car moved (gently) by oxen (3). May they protect us from breaking a leg (5). May the Soma-delight separate me from sickness (6). [Line 3: Recall (8.1.12);

srāmat: sickness; yavayantu: separate; parvasu: joints; charitam: leg, (1.116.15)]

8.48.6:

Illumine us like the fire kindled by churning (1).

Grant us the vision (of godhead) (2).

May we be in an opulent state (3).

O Soma, I hold the thought of your rapture (4).

Enter into us for granting nourishment filled with joy (5).

[manye: I meditate on you, (7.2.7); revat: full of joy and opulence, (5.23.4)]

8.48.7:

May we share (enjoy) the pressed Soma (2), with a mind impelled by you (1), as if we (are enjoying) the paternal riches (3).

O king Soma, prolong and enrich our lives (4), just as the Sun establishes happy abodes by his daylight (5).

[āyūmṣhi: lives, (3.17.3); ahāni: daylight; vāsarāṇi: happy abodes;]

⁵ इमे मां पीता यशसं (1), ऊरुष्यवो (2), रथं न गावः (3), समनाह पर्वसु (4), ते मां रक्षन्तु विस्रसंः चरित्रांत् (5), उत मा स्नामांत् यवयन्तु इन्देवः (6) ⁶ अग्निं न मां मिथतं सं दिदीपः (1), प्र चेश्वय कृणुहि (2), वस्यंसो नः (3), अथा हि ते मद आ सोम मन्ये (4), रेवाँ ईव प्र चेरा पृष्टिमच्छे (5) ⁷ इषिरेणं ते मनसा (1), सुतस्यं भक्षीमिह् (2), पित्र्यस्येव रायः (3), सोमं राजन् प्र ण आयूंषि तारीः (4), अहांनीव सूर्यों वासराणि (5)

8.48.8:

O king Soma, be gracious to us for our welfare (1).

We are yours, following your law of workings (2).

May you be aware of that (3).

O Soma who has discernment (5,7),
there may arise aggressive foes with wrath (4,6);
abandon us not over to these foes as per their desire (8).

[alarti: aggressive;]

8.48.9:

O Soma, since you are the protector of our bodies (1), you of the divine vision dwell in every limb (of our bodies) (2). Even if we infringe your law of working (3), may you be gracious to us (4), as our good friend, for our higher welfare, O God (5).

[vasyah: greater riches, (8.71.6)]

8.48.10:

I would associate with that compassionate friend (1), who would not harm me after the liquor-drink, O Indra (2). Since Soma has been placed within me (3), I invoke Indra to prolong our lives (4).

[rdūdara: compassionate, (2.33.5) (stomach (udara) with right emotion (rtu)]

⁸ सोमं राजन् मृळयां नः स्वस्ति (1), तर्व स्मिस ब्रुत्याः (2), तस्यं विद्धि (3), अलेर्ति (4), दक्षं (5), उत मृन्युः (6), ईन्दो (7), मा नौ अर्यो अनुकामं पर्रा दाः (8)

[°] त्वं हि नं: तुन्वं: सोम गोपा (1), गात्रेगात्रे निष्पतत्थां नृचक्षां: (2), यत् ते वयं प्रमिनामं ब्रुतानि (3), स नौ मृळ (4), सुष्खा देव वस्यं: (5)

¹⁰ ऋदूदरेंण सख्यां सचेय (1), यो मा न रिष्येत हर्यश्व पीतः (2), अयं यः सोमो नि अधायि अस्मे (3), तस्मा इन्द्रं प्रतिरंम् एमि आयुंः (4)

8.48.11:

The calamities and sicknesses have sped away (1).

The powers of darkness have fled in fear (2).

Soma has ascended in us in his wideness (3).

We have come to the state (4),
where men prolong their (conscious) lives (5).

[atrasan: that which make us become afraid and tremble (S);
anirā: calamities, (8.60.20)]

8.48.12:

O Fathers, the Soma-delight has been drunk in our hearts (1), and thus the immortal has entered into us mortals (2). May we worship that Soma with offerings (3). May we abide in his true thinking and grace (or bliss) (4).

8.48.13:

O Soma, by uniting with the fathers (1), you have extended yourself over heaven and earth (2). O Soma, may we worship you with offerings (3). May we be the lords of felicities (4).

¹¹ अप त्या अस्थुः अनिरा अमीवा (1), निरंत्रसन् तमिषीचीः अभैषुः (2), आ सोमों अस्माँ अरुद्द विहाया (3), अर्गन्म (4), यत्रं प्रतिरन्त आयुः (5)
12 यो न इन्दुः पितरो हृत्सु पीतो (1), अर्मर्त्यो मत्याँ आविवेशं (2), तस्मै सोमाय ह्विषां विधेम (3), मृळीके अस्य सुमृतौ स्याम (4)
13 त्वं सौम पितृभिः संविदानो (1), अनु वार्वापृथिवी आ तंतन्थ (2), तस्मै त इन्दो ह्विषां विधेम (3), व्यं स्याम प्रतयो रयीणाम् (4)

8.48.14:

O protecting gods, may you speak on our behalf (1).

Let not sleep overpower us, nor idle talk (2).

We are always dear to Soma (3).

Heroic in strength (4),
may we speak during the discoveries of knowledge (5).

[To get the Soma-delight, we have to work without idleness or idle talk.]

8.48.15:

O Soma, you are a giver of strength to us on all sides (1). You are the knower of the Sun-world (2). Being of divine vision, may you enter us (3). O Soma, protect us from the behind and from the front (4,6), in union with your guardings (5).

[sajoshāh: in union with, (7.2.8); (it has other meanings also)]

¹⁴ त्रातारो देवा अधि वोचता नो (1), मा नौ निद्रा ईशत मोत जिल्पः (2), वयं सोमस्य विश्वहं प्रियासः (3), सुवीरांसो (4), विद्रथमा वंदेम (5)

¹⁵ त्वं ने: सोम विश्वतों वयोधाः (1), त्वं स्वविदा (2), विशा नृचक्षाः (3), त्वं ने इन्द (4), कृतिभिः सृजोषाः (5), पाहि पृश्वातादृत वा पुरस्तात् (6)

Vālakhilya Hymns: (49-59)

[In many manuscripts of the medieval period, these eleven sūkta-s have been placed at the end of the eighth maṇḍala as a sort of appendix. However, in the oral tradition, these sūkta-s are chanted after the 48th sūkta. Hence, following the edition of Pandit Satavalekar, these eleven hymns are placed here. They bear some common features of the Maṇḍala 8 such as having the dānastuti, verses in praise of gifts. All of them are relatively brief. Sūkta-s 49-55 are dedicated to Indra; 56 to Agni-Sūrya, 57 to Ashvins, 58 to The Sole One and 59 to Indra-Varuṇa The sūkta 58 is particularly interesting with its focus on 'The One, ekam, which has became all this'.]

49. Indra

(Vālakhilyam - 1)

Rishi: Praskanyah Kanyah

8.49.1: Maghavan teaches his adorers

8.49.2: His nourishing gifts with enjoyments

8.49.3: Achievements go to you

8.49.4: You give playfully like children

8.49.5: You have your own self-law

8.49.6: Our thoughts to you like a fountain

8.49.7: One full of great thoughts

8.49.8: Your horses overcome foes

8.49.9: Medhyātithi and Nipātithi

8.49.10: Gosharya and other recipients of gifts

Metre: 1,3,5,7,9, Brhatī; 2,4,6,8,10, Satobrhatī

8.49.1:

Sing the illumined chant to Indra, great in achievement (1), as one who knows (2).

To his adorers Maghavan teaches about (and gives) (3,5), thousands (of gifts), with his multitude of riches (4).

¹ अभि प्र वंः सुरार्धसम् इन्द्रंमर्च् (1), यथां विदे (2), यो जीरतृभ्यों मुघवां (3), पुरूवसुंः सुहस्रेणेव (4). शिक्षंति (5)

[vide: one who knows, (1.127.4); surādha: great in achievements, (4.2.4); abhi archa: sing the illumined chant, (8.40.4); shiksha: to teach, (3.19.3); to learn and gain, (1.68.3)]

8.49.2:

He moves aggressively as if a lord of a hundred armies (1). For the sake of giver, he kills the Vṛṭra-s (evil-forces) (2). His gifts with many enjoyments nourish (the recipients) (4), just like the pure streams coming down from the mountains (3). [purubhojasaḥ: one who gives many enjoyments, (7.9.2), pinvasi: (you) nourish, (7.5.8); jigāti: moves]

8.49.3:

O Indra, who has joy in the word (2), the rapturous Soma-delight is being pressed out for you (1). O Vajrin, hero, the achievements (go to you) (4,6), just as the water fills its home, the lake (3,5).

8.49.4:

Drink this most sweet honeyed Soma (3), which is faultless, carries us to the end of journey (1). and allows us to grow in greatness (2).

O forceful one, you give (gifts) playfully like children (4).

[svādiṣhṭha: most sweet, (4.10.5);

mandasanaḥ: one full of delight, (1.10.11);

vivakṣhaṇa: see (8.1.25);

² शतानींकेव प्र जिंगाति धृष्णुया (1), हन्ति वृत्राणि दाशुषै (2), गिरेरिव प्र रसां (3), अस्य पिन्विरे दत्राणि पुरुभोजेसः (4) ³ आ त्वां सुतास इन्देवो मदा य (1), ईन्द्र गिर्वणः (2), आपो न (3), विज्ञिन् (4), अनु ओक्यं सर्रः पृणन्ति (5), शूर राधंसे (6)

⁴ अने हसं प्रतरंणं (1), विवक्षंणं (2), मध्वः स्वादिष्ठम् ई पिव (3), आ यथां मन्दसानः किरासिं नः प्र क्षुद्रेव त्मनां धृषत् (4)

prataraṇa: one who carries us to the end of the way, (2.1.12); kṣhudra iva: like children; kirate: playfully gives, (4.38.7)]

8.49.5:

O Indra, to the affirmative lauds of your adorers (1,3), may you rush like galloping horses (2).

The gifts and the milch cow given by Indra (5), make us taste (the Soma), O one who bears your self-law (4).

[svadanta: to taste the Soma, (2.1.14)]

8.49.6:

We have approached the warrior, the forceful one (1), who is glorious and has inexhaustible riches (2).

O Indra, O Vajrin, our thoughts flow to you (4), just as the (water) in the well rushes out of the fountain (3).

[avata: well; udrī: fountain; sinchate: to pour out;]

8.49.7:

Wherever you are, whether in yajna (elsewhere) (1), whether you are (in the realm) above the earth (2), may you come to our yajna (3,7), with your ferocious and swift horses (4,6), O forceful one, full of great thoughts (5).

[mahemata: one with great thoughts (occurs only in RV Maṇḍala 8)]

आशुभिः (4), महेमत उग्र (5), उग्रेभिः (6), आ गीह (7)

⁵ आ नः स्तोम्म् (1), उपं द्रवत् हियानो अश्वो न (2), सोतृंभिः (3), यं ते स्वधावन् स्वदयन्ति (4), धेनव् इन्द्र कण्वेषु रातयः (5) ⁶ उग्रं न वीरं नम्सा उपं सेदिम् (1), विभूतिम् अक्षिता-वसुम् (2), उद्रीवं वज्रिन् अवतो न सिश्चते (3), क्षरंन्ति इन्द्र धीतयः (4) ⁷ यत् हं नूनं यद्वां युक्ते (1), यद्वां पृथिव्यामिधं (2), अतो नो युक्तम् (3),

8.49.8:

Your horses are quivering and swift (1), and overcome foes easily like the wind (2). Go with them, to look at your human allies (3), and to look at the entire Sun-world (4).

[svar-dṛshe: to look at Sun-world, (3.2.14); ajirāsaḥ: quivering, (1.140.4); sakṣhiṇaḥ: who conquer (with your grace) (1.111.3) (KS); prasakṣhiṇaḥ: occurs only in Maṇḍala 8, (8.13.10, 8.34.27)]

8.49.9:

O Indra, you protected Medhyātithi and Nīpātithi with riches (3). In a similar way, we seek from you (1), the happiness, rich in light (2).

[gomatah: see (8.3.1)]

8.49.10:

O Indra, just as you gave to Gosharya and Rjishvani (4), the herd of Ray-cows with golden lustre (5), and to Kanva, Trasadasyu, Paktha and Dashavraja (1,3), (we seek riches from you), O Maghavan (4). [asanah: to give]

⁸ अजिरासो हर्रयो ये तं आशवो (1), वार्ता इव प्रसक्षिणः (2), येभिः अपत्यं मनुषः पुरीयसे (3), येभिविश्वं स्वर्द्देशे (4)

⁹ एतार्वतस्त ईमहु इन्द्रे (1), सुम्नस्य गोर्मतः (2), यथा प्राबों मघवन् मेध्यातिथिं यथा नीपातिथिं धनें (3)

¹⁰ यथा कण्वें (1), मघवन् (2), त्रुसर्दस्यिव यथां पुक्थे दशंब्रजे (3), यथा गोशंर्ये असंनोः ऋजिश्वनि इन्द्र (4), गोमृत् हिर्रण्यवत् (5)

50. Indra

(Vālakhilyam - 2)

Rishi: Pushtiguh Kānvah

8.50.1: He is felicitous in his achievements

8.50.2: Soma nourishes Maghavan

8.50.3: Establish the Soma in me

8.50.4: Sweet thoughts flow to you

8.50.5: Looks for Soma amidst the perfect yajna

8.50.6: Bring out hidden riches

8.50.7: Come to us wherever you are

8.50.8: You destroy the foes

8.50.9: Your latest deeds

8.50.10: Help to Gosharya

Metre: 1,3,5,7,9, Brhatī; 2,4,6,8,10, Satobrhatī

8.50.1:

Sing the illumined chant to him who has inspired knowledge (1,3), felicitous in achievement (2),

the mighty one for realising the desires (4).

To the one who presses out the Soma or to one who lauds him (5), he gives the desired felicities in thousands (6).

[abhishtaye: as desired, (1.119.8)]

8.50.2:

The pressed out Soma being rapturous nourishes Maghavan (4), just as a hill gives enjoyment (3).

Indra's weapons are difficult to cross by a hundred armics (1). All his impulsions are great and vast (2).²

प्र सु श्रुतं (1), सुराधंसम् (2), अर्ची (3), श्रुक्रम् अभिष्टंये (4),
 यः सुन्वते स्तुवते (5), काम्यं वसुं सहस्रेणेव मंहते (6)
 श्रुतानीका हेतयों अस्य दुष्ट्रा (1), इन्द्रंस्य सुमिषों महीः (2),
 गिरिर्न भुज्मा (3), मुघवंतसु पिन्वते यदीं सुता अमन्दिषुः (4)

[anīkam: forces, army, (5.2.1); sam-iṣhaḥ: all impulsions, (occurs once)]

8.50.3:

The drops of the pressed out Soma-delight (1), made the beloved Indra rapturous (2).

Establish the Soma in me as easily as water (3).

O treasure, you are like the milch-cow to the giver (4).

[Line 4: Analogy is also in (1.4.1);

savanam: the delight of Soma pressing, (8.38.5)]

8.50.4:

The sweet thoughts flow to him (1), who is faultless and is called for his protections (2).

The Soma-delight gets established during the laud for you (4), when you are invoked, O treasure (3).

[dhītayaḥ: thinkings, (8.44.22);
havamānāsaḥ: one who is called, (5.32.11)]

8.50.5:

Looking for Soma amidst the perfect yajna-journey (1), Indra destroys (the foes) moving like a horse (2). The hymns taste you, O one who forms the taste (3). You desire the hymns coming from many men (4).

[chhandayāti: to desire, (10.27.8); chhandayase: occurs once; paure: connected with 'many'; paurāya: man born in multiplicity, (5.74.4);

³ यदीं सुतास इन्दंबोऽभि (1), प्रियममंन्दिषुः (2), आपो न धायि सर्वनं म आ (3), वंसो दुर्घा इवोपं दाशुषे (4) ⁴ अने इसं बो इवंमानम् ऊतये (1), मध्वः क्षरन्ति धीतयः (2), आ त्वां वसो इवंमानास् (3), इन्दंब उपं स्तोत्रेषुं दिधरे (4) ⁵ आ नः सोमें स्वध्वर (1), ईयानो अत्यो न तौशते (2), यं ते स्वदावन् स्वदंन्ति गूर्तयः (3), पौरे छंन्दयसे इवंम् (4)

svadanti: to taste, svadāvan: one who forms the taste, (occurs once)]

8.50.6:

He is a hero, forceful, one with just discernment (1), who brings out the (hidden) riches (or seizes riches) (2). He takes on excellent forms, has great achievements (3), and is great (or mighty) (4). Fill the giver forever with the riches of delight (6), like (giving) water from a well flowing like fountain (5). [pīpeḥ: to fill, (4.16.21); vasutvanam: riches of delight, (7.87.6); rādhasaḥ: of achievement, (10.140.5); vivichim: one who has the just discernment, (5.8.3)]

8.50.7:

Whether you are in the realms beyond, or in heaven or on earth (1), come to us yoking your mighty (horses) (2,4),
O Indra, sublime, one with great thinkings (3).

[rshva: sublime, (3.5.5); mighty, (10.12.6)]

8.50.8:

Your horses yoked to the chariot are unerring (1). They are filled with the might of Vāyu (2). With them you go around the Sun-world (5). For the sake of men voicing their fears within (4), you destroy (ni) the Destroyers (dasyu) (3). [asridha: who never err, (5.5.8)]

⁶ प्र वीरमुग्रं विविचिं (1), धनुस्पृतं (2), विभूतिं राधंसो (3), महः (4), जुद्रीवं वजिन् अवतो (5), वंसुत्वना सदां पीपेथ दाशुषे (6) ⁷ यर्ष नूनं परावति यद् वां पृथिव्यां दिवि (1), युजान ईन्द्र हरिभिः (2), महेमत ऋष्व (3), ऋष्वेभिः आ गहि (4)

[ै] रथिरासो हरयो ये ते असिध (1), ओजो वार्तस्य पिप्रति (2), येभिः नि दस्युं (3), मर्नुषो निघोषयो (4), येभिः स्वः पुरीयसे (5)

8.50.9:

O treasure, O hero, may we know of your new deeds (1).

You have protected Etasha (2).

For the sake of riches appropriate for work (3),

(you protected) Vasha with Dashavraja (4).9

[etāvataḥ: a person of your status,

dashavraje: name of person in (8.8.20) according to S. Here it is,

'tenfold foes'. No reason given for this discrepancy.

krtvye: apt for work, (6.2.8)]

8.50.10:

You dwell in the pilgrim-journey, full of understanding (2,4), (done by) Kanva and Dīrghanītha, O Maghavan (1,3).

O Vajrin, establish in me Ray-cows and resplendent glory (6), as you did with Gosharya (5).

[asisāsan: to establish, (3.31.9);

damūnasi: to dweller, (1.68.5); medhe: understanding, (1.18.9)]

51. Indra

(Vālakhilyam - 3)

Rishi: Shrushtiguh Kānvah

- 8.51.1: Soma given by Manu and Sāmvaraņa
- 8.51.2: Help to the rishi Praskanva
- 8.51.3: Address new thoughts to Indra
- 8.51.4: He with seven heads
- 8.51.5: Right mentalisings
- 8.51.6: Whom do you teach about giving
- 8.51.7: You are never barren

⁹ पुतार्वतः ते बसो विद्यामं श्रूर नन्यंसः (1), यथा प्राव एतशं (2), कृत्व्ये धने (3), यथा वशं दर्शव्रजे (4)

¹⁰ यथा कण्वे मघवन् (1), मेधे अध्वरे (2), दीर्घनीथे (3), दर्मूनसि (4), यथा गोर्शर्ये (5), असिषासो अद्रिवो मयि गोत्रं हरिश्रियम् (6)

8.51.8: Killed Shushna

8.51.9: Crossing the ruddy warrior

8.51.10: The seers who hasten to the goal

Metre: 1,3,5,7,9, Brhatī; 2,4,6,8,10, Satobrhatī

8.51.1:

You drank the Soma given by Manu and Sāmvaraṇa (1), now drink (the Soma) of Nīpātithi, Medhyātithi (2), Puṣḥṭigu and Shruṣḥṭigu, together O Maghavan (3).

8.51.2:

The foe with evil speech roughed up Praskanva (1), who was old and lying flat (2).

The rishi, protected by you, took possession of (4,6), a thousand Ray-cows from the destroyer Vrka (3,5,7).²

[uddhitam: meaning not-clear, occurs once; sam asādayat: roughed up; asiṣhāsad: to obtain, take possession of, (3.31.9)]

8.51.3:

(Indra) cannot be found by praise (alone) (1), he is awake to knowledge and impels the rishis (2). Address new thoughts to Indra in front (3), for his enjoyment who cannot be hurt (4). [bhojase: for his pleasure, (1.55.3); arishyantam: who meet with no hurt, (2.8.6); chikit: awake to knowledge, (8.102.2); na vindhe: cannot find, (1.7.7)]

¹ यथा मन् सांबरण सोमीमन्द्रापिबः सुतम् (1), नीपांतिथौ मघवन् मेध्यांतिथौ (2), पृष्टिगौ श्रुष्टिगौ सचां (3) ² पार्षद्वाणः प्रस्कंण्वं सम् असादयत् (1), शयांनं जिब्रिम् उद्घितम् (2), सहस्रांणि (3), असिषासद् (4), गवाम् (5), ऋषिः त्वोतो (6), दस्यवे वृकंः (7) ³ य उक्थेभिः न विन्धते (1), चिकित् य ऋषिचोदंनः (2), इन्द्रं तमच्छां वद् नव्यंस्या मृती (3), अरिष्यन्तं न भोजंसे (4)

8.51.4:

Sing the hymn of illumination to one with seven heads (1); (he) is the triple Ray and is in the supreme station (2). He cried aloud, filled all the worlds with sound (3). Then he gave birth to the virile might (4).

[arkaḥ tridhātū: triple Ray, (3.26.7);

ānṛchuḥ: sing the hymn on illumination, (5.6.8);

tridhātu: see (8.47.10)]

8.51.5:

We invoke Indra, the giver of riches to us (1).

May we know of the right mentalisings which are new (to us) (2).

We go to the stall of the herd of rays (or Ray-cows) (3).

[sumati: right mentalisings, (1.3.11); true thinking, (3.1.23)]

8.51.6:

(The adorer) attains the riches and the increasings (2), whom you teach about giving, O treasure (1), O Indra, opulent one, who has joy in the word (4), we, having the pressed out Soma-delight, invoke you (3,5). [posham: increasings, (10.122.8); tam: one with great qualities described earlier]

⁴ यस्मां अर्कं सप्तर्शीर्षाणम् आनृचुः (1), त्रिधातुंमुत्तमे पुदे (2), स तु इमा विश्वा भुवनानि चिक्रदत् (3), अत् इत् जनिष्ट पौस्यम् (4)

⁵ यो नौ दाता वर्स्नामिन्द्रं तं हूमहे वयम् (1). विद्या ह्यस्य सुमृतिं नवीयसीं (2), गुमेम् गोमंति ब्रुजे (3)

⁶ यस्मै त्वं वंसो दानाय शिक्षंसि (1), स रायः पोषंम् अश्रुते (2), तं त्वा वयं (3), मेघवन् इन्द्र गिर्वणः (4), सुतार्वन्तो हवामहे (5)

8.51.7:

O Indra, you are never barren (1); you are close to the giver (2). Your gift approaches in steps of abundance (3). They (gifts) cohere with the divine powers (4).⁷ [starī: barren calf, (7.101.3); sashchata: cling, (3.9.4)]

8.51.8:

By his loud cry Indra killed Shuṣḥṇa (2), who pervaded the waters by his might (1). (Indra) spreading wide, pillared the heaven (3), and gave birth to all things on earth (4). [krivi: well, (1.30.1), waters; astambhīt: pillared, (3.5.10); prathayan: shining wide, prathayase: you spread, (10.21.8); pra-nanakṣha: pervades, (10.95.4)]

8.51.9:

This warrior (Indra) along with Āryans (1,3), protects the treasure from the Destroyers (2). Crossing the ruddy warrior who is armed (4), you are united with all the riches (5). [rushame: ruddy, (5.30.12), (8.3.12) and (8.4.2); Rushama is also a name of a person (may be hostile); ajyate: united, (3.17.1), (8.20.8); pavīravi: armed, (10.65.13); saḥ rayiḥ: all the riches; ariḥ: warrior, (8.72.16); āryaḥ: nobles, Āryans;]

⁷ कदा चन स्तरीः असि नेन्द्रं (1), सश्चिस दाशुषे (2), जपोपेसु मंघवन भूय इसु ते दानं (3), देवस्यं पृच्यते (4) 8 प्र यो नेन्क्षे अभि ओर्जसा क्रिविं (1), व्धैः शुष्णं निघोषयंन् (2), यदेत् अस्तम्भीत् प्रथयंन् अमूं दिवम् (3), आदित् जनिष्ट पार्थिवः (4) 9 यस्यायं विश्व आर्यो (1), दासंः शेविध्पा (2), अरिः (3), तिरः चित् अर्ये रुशमे पवीरिव (4), तुभ्येत् सो अंज्यते रियः (5)

8.51.10:

The illumined seers, who hasten to the goal (1,3), sing the sweet hymn of illumination dripping with clarity (2,4). (They felt), "the riches are spread for us" (5). "The pressed out Soma and the manly might (are coming) to us" (6). [turanyavah: those who hasten to the goal, (7.52.3)]

52. Indra

(Vālakhilyam - 4)

Rişhi: Äyuh Kānvah

8.52.1: Fulfils the desire of Trita

8.52.2: Deity Vāyu

8.52.3: All that is uttered is absolute

8.52.4: We call you as if a milch-cow

8.52.5: He is the guest, our father

8.52.6: He who accepts your gifts

8.52.7: You never make mistakes

8.52.8: You instruct the giver

8.52.9: Sing the vast truth of ancients

8.52.10: He creates the Sun

Metre: 1,3,5,7,9, Brhatī; 2,4,6,8,10, Satobrhatī

8.52.1:

O Indra, you drank the Soma of Manu, son of Vivasvan (1). You take pleasure in fulfilling the desire of Trita (2). You are rapturous in their company (3).

[chhandayase: (fulfil) a desire, (8.50.5); rhythm;]

गुरण्यवो (1), मधुमन्तं घृत्श्चतं (2), विष्रांसो (3), अर्कमानृचुः (4), अस्मे र्यिः पंप्रथे (5), वृष्ण्यं शवो अस्मे सुवानास इन्दंबः (6)
 यथा मनौ विवस्वित सोमं शुक्रापिबः सुतम् (1), यथा त्रिते छन्दं इन्द्रः जुजौषिस (2), आयौ मादयसे सर्चा (3)

8.52.2:

You become joyful along with Pṛṣhadra (1,3), in the rite with the Soma pressed out by Mātarishvan (2). (You also become joyful) with Soma given by Dashashipra (4), Dashoṇya, Syūmarashmi and Rjnasi (5).²

[mātarishvan: he who breathes (shvan) in the mid-world (mātari); the deity Vāyu]

[Alternative translations are possible by considering the meanings of the names of the four persons.]

8.52.3:

You hold all that is uttered as absolute (1). You drink Soma forcefully (2).

In your presence, Vishnu placed superbly his three steps (3), according to the laws of action of Mitra (4).

[kevalā: absolute, (10.51.9), (10.54.5);

dharmabhih: laws of action, (5.81.4);

Line 1: An utterance of a human being has great power;]

8.52.4:

O Indra of a hundred deeds, master of sacrifice (2), you desire the affirmative lauds (stoma) in plenty (1). We seekers of inspired knowledge call you (3,5), just as the milker of cows calls a good milch-cow (4). [Line 4 is a part of (1.4.1); Indra is compared to a milch-cow;]

² पृषेष्ठे (1), मेध्ये मात्तिश्वनि इन्द्रं सुवाने (2), अर्मन्दथा: (3), यथा सोम्ं दर्शशिष्ठे (4), दशौण्ये स्यूर्मरश्मौ ऋजूनिस (5)

³ य उक्था केवंला दुधे (1), यः सोमं धृषितापिंबत् (2), यस्मै विष्णुस्त्रीणि पुदा विचक्रम उप (3), मित्रस्य धर्मभिः (4)

⁴ यस्य त्विमन्द्र स्तोमेंषु चाकनो वार्जे (1), वाजिन् शतक्रतो (2), तं त्वां वयं (3), सुदुर्घामिव गोदुहों (4), जुहूमिस अवस्यवं: (5)

8.52.5:

He is the giver, is our father (1), he is great, forceful and maker of rulers (2). May we attain him, opulent, forceful having treasures (3); (he) gives the Ray-cows and life-energies (4). [ayāman: to attain, (1.33.1)]

8.52.6:

O treasure, he who accepts your gifts (1), obtains riches and the increasings (2).

We, seeker of riches invoke Indra (3,6), one of a hundred willings, the lord of riches (4). by means of affirmative lauds (5).

[mamhase: givers, (4.31.8); invati: travels, accepts, (2.5.2)]

8.52.7:

You never make mistakes (1); you protect both kinds (2). The immortal invocation for the power of you (4), the supreme son of Aditi, rests in the heaven (3,5).

[indriyam: the Indra-power; turīya: the supreme; prayuchhataḥ: to make mistake, (1.25.6); yuchchha: in the sense of mistake, (KS)

Line 2: those with two states of consciousness, those with four; other meanings are possible;

⁵ यो नों दाता स नं: पिता (1), महाँ उग्र ईशानुकृत् (2), अयोमन् उग्रो मुघवां पुरूवसुः (3), गोरश्वस्य प्र दांतु नः (4) ⁶ यस्मै त्वं वसो दानाय मंहसे (1), स रायः पोषम् इन्वति (2), वसूयवो (3), वस्रुपतिं शतक्रेतुं (4), स्तोमैः (5), इन्द्रं हवामहे (6) ⁷ कदा चन प्र युंच्छसि (1), उभे नि पोसि जन्मनी (2), तुरीय आदित्य (3), हर्वनं त इन्द्रियम् (4), आ तस्यौ अमृतं दिवि (5)

Line 4: The invocation is for the manifestation of the powers of Indra.]

8.52.8:

O opulent Indra who has joy in the word (1), instruct the giver, O teacher (2).

Hear our call of perfect hymn and words (3,5), just as you heard that of the sage Kanva, O treasure (4).

8.52.9:

To Indra, recite the mantra (2), and the thinkings of the ancients, affirmed in these lauds (1). Sing the vast truth of the ancients (3). May the intelligence of the singer move towards knowledge (4). [asṛkṣhata: move to knowledge, (5.52.6); astāvi: affirmed in their lauds;]

8.52.10:

Indra sends vast riches (1).

He creates the heaven and earth, creates the Sun (2).

Indra is made rapturous by the Soma-s (mixed with) (4), infusions of the Ray-cows that are pure and resplendent (3).

[shuchayah: pure;]

⁸ यस्मै त्वं मंघविनन्द्र गिर्वणः (1), शिक्षो शिक्षंसि दाशुषे (2), अस्माकं गिरं उत सुंष्टुतिं (3), वंसो कण्ववत् (4), शृंणुधी हर्वम् (5) ⁹ अस्तिवि मन्मं पूर्व्यं (1), ब्रह्म इन्द्रांय वोचत (2), पूर्वीः ऋतस्यं बृह्तीः अनूषत (3), स्तोतुः मेधा अंसृक्षत (4) ¹⁰ समिन्द्रो रायो बृह्तीः अंधूनुत् (1), सं क्षोणी समु सूर्यम् (2), सं शुक्रासः शुच्यः सं गर्वाशिरः (3), सोमा इन्द्रम् अमन्दिषुः (4)

53. Indra

(Vālakhilyam - 5)

Rişhi: Medhyah Kānvah

8.53.1: Superior among the mighty

8.53.2: Increasing day by day

8.53.3: Sweet Soma afar

8.53.4: The residual Soma

8.53.5: May you come close to us

8.53.6: Unceasing purifying will-power

8.53.7: We meditate on him

8.53.8: I take refuge in you amidst fierce foes

Metre: 1,3,5,7, Brhatī; 2,4,6,8, Satobrhatī;

8.53.1:

You are the supreme among the opulent (1), and most superior among the mighty (2). We seek riches from the opulent Indra (4,6), destroyer of cities, knower of the Rays and all-ruler (5). [govidam: knower of the rays]

8.53.2:

Increasing day by day (2), you crush the foes of Āyu, Kutsa and Atithigva (1). We, seekers of plenitude, invoke you (3,5), a doer of hundred deeds, having shining steeds (4). [vājayantah: seekers of plenitude, (8.11.9)]

¹ उपमं त्वां मुघोनां (1), ज्येष्ठं च वृष्भाणाम् (2), पूर्भित्तंमं (3), मघविनन्द्र (4), गोविदम् ईशानं (5), राय ईमहे (6)

² य आयुं कुत्सम् अतिथिग्वम् अर्दयो (1), वावृधानो दिवेदिवे (2), तं त्वां वयं (3), हर्यंश्वं शतक्रतुं (4), वाजयन्तो हवामहे (5)

8.53.3:

The sweet Soma-essence pressed out by stones (2,4), is also poured for all of us (1,3).

The Soma-delight pressed out for men in the far-off places (5), and those prepared in nearby places (are poured) (6).³

8.53.4:

When you are satisfied with the Soma (5), kill all the enemies and protect us (1,2).

Perform so that all the riches will come to us (3).

Even the residual Soma is for your rapture only (4).

[Line 4: (alt.) The rapturous Rays of the residue is for you; shishta: residue, (1.28.6)]

8.53.5:

May you come close to us (1), with your gracious intelligence and protections (2). Come with that (power) which satisfies desires (4), most full of peace, among those which are full of peace (3). Come as a perfect ally among all the close allies (5).

³ आ नो विश्वेषां (1), रसं मध्येः (2), सिश्चन्तु (3), अद्रेयः (4), ये परावित सुन्विरे जनेषु आ (5), ये अर्वावित इन्देवः (6)

⁴ विश्वा द्वेषांसि जुहि (1), चाव चा (2), कृष्टि विश्वे सन्वन्तु आ वसुं (3), शिष्टेषु चित् ते मदिरासों अंशवो (4), यत्रा सोमस्य तृम्पसिं (5)

⁵ इन्द्र नेदीय एत् ईहि (1), मितमेधाभिः जतिभिः (2), आ शंतम शंतमाभिः (3), अभिष्टिभिः आ (4), सु-अपि स्वापिभिः (5)

8.53.6:

Establish in our successors all the enjoyable felicities (3), which give swift victory, rulership (1), and ability to do all types of works (2). Increase us superbly with the energies so that (4), we singers may have purifying will-power unceasing (5).

[punatī: purifying, (4.5.7);

pra sū tirā: increase superbly, (1.10.11);

ānuṣhak: without interruption;

charşhaninām: the workers in all fields, the strivers, (1.7.9), (KS)]

8.53.7:

O one most effective in works (1), may we be in your protection in all battles (2).

On him who wins all, we meditate (4), with offerings and invocations to gods (3).

[manāmahe: we meditate, (8.11.5); sasavāmsah: one who conquers all; sādhiṣhṭhaḥ: most effective in works, (5.35.1);]

8.53.8:

O Lord of steeds (2), I am one with wisdom words seeking the plenitude (1,3); I go to the battle always with your protection (4). Seeking life-energies and Ray-cows (6), I take refuge in you amidst fierce enemies (5,7).

⁶ आजितुरं सत्पतिं (1), विश्वचर्षणिं (2), कृथि प्रजास आर्थगम् (3), प्र सू तिरा शचीिभः (4), ये तं उक्थिनः क्रतुं पुनत आनुषक् (5)

⁷ यस्ते साधिष्ठो (1), अवसे ते स्याम भरेषु ते (2), व्यं होत्रीभिः उत देवहूंतिभिः (3), सस्वांसी मनामहे (4)

[ै] अहं हि तें (1), हरिवो (2), ब्रह्म वाज्युः (3), आुजिं यामि सदा ऊतिभिः (4), त्वामिदेव तम् अमे सम् (5), अश्वयुः गुन्युः (6), अग्रे मथीनाम् (7)

[brahma: the wisdom-words, (10.80.7); food, (S); samame: I take refuge (in you);]

54. Indra

(Vālakhilyam - 6)

Rișhi: Mătarishvă Kăņvaḥ

8.54.1: Your energy dripping with light

8.54.2: I, empty of delight, approach you

8.54.3: Gods of one mind

8.54.4: Vişhņu, Sarasvati and seven rivers

8.54.5: O Indra, awake in us as our companion

8.54.6: Bring into being the gods in us

8.54.7: Indra is the life of men

8.54.8: We are yours, you are ours

Metre: 1,3,5,7, Brhatī; 2,4,6,8, Satobrhatī;

8.54.1:

This is that might of yours, O Indra (1), which doers of the action speak of in their Words (2). They praise and guard your energy dripping with Light (3). The people of the city come to you by their thinkings (4). [nakshante: come to, (1.66.5);]

8.54.2:

By their good actions (2), they come to Indra and have his guard (1), they in whose Soma-delight you have rapture (3). Even as I, empty of delight, approach you (4), even as I come to you in my leanness (5), so in us take your delight, O Indra (6).²

¹ पुतत् तं इन्द्र वीर्यं (1), गीर्भिर्गुणन्ति कारवेः (2), ते स्तोर्भन्त ऊर्जमावन् घृतश्चुतं (3), पौरासौ नक्षन् धीतिभिः (4) ² नक्षन्त इन्द्रमर्वसे (1), सुकृत्यया (2), येषां सुतेषु मन्दसे (3), यथा संवृते अर्मदो (4), यथा कुश एव (5), अस्मे ईन्द्र मत्स्व (6)

[Good actions done consciously release the Soma-delight for the rapture of Indra. Line 5 states that the person here is psychologically lean because he has not done any good action. Still he prays to Indra to come to him and make him to do the work so that Soma-delight is produced, to be accepted by Indra. An excellent example of the integration of bhakti and karma yoga.]

8.54.3:

May all the gods of one mind, taking a common pleasure (1), come to us (2).

May Vasu-s and Rudra-s come to us for our protections (3). May Maruts hear our in vocation (4).

8.54.4:

May Pūṣhan, Viṣhṇu, Sarasvatī and the seven rivers (1,3,5), hear my call and protect me (2,4).

May the waters, wind, mountains, lord of delights (6), and earth hear my call (7).4

[Seven rivers: Their names are in (10.75). Their psychological sense is mentioned in (9.66.6), (9.92.4) and others. See (8.55.5).]

8.54.5:

With that opulent pleasure which is yours (1),
O Indra most full of the plenitudes (2),
awake in us as our companion of the delight for our growth (3),
for the giving of the enjoyment, O slayer of the coverer (4).

[Vrtra: the demon who covers the waters or blocks the rivers]

³ आ नो विश्वें सुजोषेसो देवांसो (1), गन्तुनोपं नः (2), वसेवो रुद्रा अवसे न आ गमन् (3), शृण्वन्तुं मुरुतो हर्वम् (4)

⁴ पूषा विष्णुः (1), हर्वनं मे (2), सर्रस्वृती (3), अर्वन्तु (4), सप्त सिन्धवः (5), आपो वातः पर्वतासो वनस्पतिः (6), शृणोतुं पृथिवी हर्वम् (7)

⁵ यदिन्द्र राधो अस्ति ते माघौनं (1), मघवत्तम (2), तेन नो बोधि सधुमाद्यों वृधे (3), भगौ दानार्य वृत्रहन् (4)

8.54.6:

Lord of battles, king of the Gods, prosper in us (1), bring us plenitude, O hundred-willed (2).

By the path, by offerings, by bringing into being of the gods (3), we have become full of peace and won inspired knowledge (4).

[vītī: path, journey;

Line 4: We bring to birth the gods within ourselves]

8.54.7:

For these are his warrior blessings (1); Indra is the life of men (2). Come to us, O master of plenitude and guard us (3); milk out for us a nourishing force (4).

8.54.8:

O Indra, we are yours (1), may we worship you with affirmative hymns (stoma) (2).

O one of hundred willings, you are ours (3).

To Praskanva, may you give riches (5), which abide unhesitant (with him), are great and are stable (4).

[shashayam: abiding, (3.57.2); sthūram: stable; ahrayam: unhesitant, (8.60.16); undeviating, (3.2.4)]

⁶ आजिपते नृपते त्वम् इत् हि नो (1), वाज् आ विश्व सुक्रतो (2), वीती होत्रोभिः उत देववीतिभिः (3), सस्वांसो वि शृंण्विरे (4) ⁷ सन्ति हि अर्य आशिष् (1), इन्द्र आयुः जनानाम् (2), अस्मान् नेक्षस्व मघवन् उपार्वसे (3), धुक्षस्वं पिप्युषीम् इषंम् (4) ⁸ व्यं तं इन्द्र (1), स्तोमेभिः विधेम् (2), त्वम्स्माकं शतक्रतो (3), महिं स्थूरं शेशयं राधो अह्रयं (4), प्रस्कंण्वाय नि तौशय (5)

55. Indra

(Vālakhilyam - 7)

Rishi: Kṛshah Kāṇvah

8.55.1: Your hero-strength revealed

8.55.2: The hundred white bulls

8.55.3: Varieties of gifts to us

8.55.4: O sons of Kanva, you range like birds

8.55.5: Seven-fold work

Metre: 1-2,4, Gāyatrī; 3,5, Anushtup;

8.55.1:

The hero-strength of Indra is of many (kinds) (1). It is revealed to us, it pervades everywhere (2,3), Your achievements can tear the Destroyers (4). [akhyat: it is revealed (to us), (4.2.18); vrka: to tear, (8.56.1); vrkati: tearer, (4.41.4);]

8.55.2:

The hundred white bulls are shining like the stars in heaven (1). By their greatness, they support (everything) like the heaven (2). [tastabhuḥ: to support, to make firm, (8.94.11)]

8.55.3:

(We were given) a hundred flute (bamboo) sticks (1), ten dogs, ten softened hides (2), a hundred measures of grass (3), and four hundred ruddy (Ray-cows) (4).

¹ भूरीदिन्द्रंस्य वीर्यं (1), वि अख्यम् (2),
अभि आयंति (3), राधंस्ते दस्यवे वृक (4)
² शृतं श्वेतासं बुक्षणौ दिवि तारो न रौचन्ते (1), मृह्णा दिवृं न तस्तभुः (2)
³ शृतं वेणून् शृतं (1), शुनंः शृतं चर्माणि म्लातानि (2),
शतं में बल्बजस्तुका (3), अरुंषीणां चतुंःशतम् (4)

[S states that the giver was Praskanva; it could be the son of Kanva as suggested by the next verse.]

8.55.4:

O sons of Kanva you are illumined (1).
You range wide like birds (2).
You move swiftly like horses (3).

[changkramata: move swiftly (S), (occurs once); vicharati: range wide, (1.36.3); sudevah: (you are) illumined, (5.53.15)]

8.55.5:

The seven-fold work has to be done (1), with (the aid of) the faultless and great inspired knowledge (2). The eyes overlook the damaging (work done) in the dusky path (3). [charkiran: work that must be done, (4.39.1; 4.40.1) (charkirāma); Line 3: The exact meanings of several words are not clear. The translation is tentative; seven-fold: the work on the seven planes; see (8.39.8) and also appendix 6, in 'Rig Veda Samhita, Maṇḍala 4', SAKSI sam-nashe: transgress, (8.3.10), (tentative)]

⁴ सुदेवाः स्थं काण्वायना (1), वयौवयो विच्रन्तः (2), अश्वांसो न चंङ्क्रमत (3)

⁵ आदित् साप्तस्यं चर्किर्न् (1), आनूनस्य मिह् श्रवेः (2), इयावीः अतिध्वसन् पथः चक्षुंषा चन संनशे (3)

56. Agni-Sūrya

(Vālakhilyam - 8)

Rishi: Prshadhrah Kānvah

8.56.1: Your might spreads

8.56.2: I am given riches forever

8.56.3: Varieties of gifts

8.56.4: You give a unique (type-of) life-energy

8.56.5: Agni shines as the Sun in heaven

Metre: 1-4, Gāyatrī; 5, Pangktiḥ;

8.56.1:

Your achievements are seen as undeviating (2), in the tearing up of the Destroyers (1).
Your might is ample (or wide) as heaven (3).

[ahrayam: see (8.54.8);

adarshi: (are) seen, (8.103.1); Line 3 is in (1.8.5):

8.56.2:

You have torn up ten thousand Destroyers (1,3), for my sake, O one with purified works (2). I was given the riches forever (4).²
[a-mamhata: I was given, (8.5.38); nitya: ever, (1.66.3); eternal, (7.1.2)]

8.56.3:

(I was given) a hundred asses, a hundred useful sheep (1), a hundred $d\bar{a}s\bar{a}s$ (servants) and excellent garlands (2).

प्रिति ते दस्यवे वृक् (1), राधों अदुर्शि अहंयम् (2), द्यौर्न प्रंथिना शर्वः (3)

² दश् (1), महां पौतक्रतः (2), सहस्रा दस्यवे वृकः (3),

नित्यात् रायो अमंहत (4)

³ शृतं में गर्दुभानां शृतम् ऊर्णावतीनाम् (1), शृतं दासाँ अति स्रजी: (2)

[ati: excellent, beyond (ordinary); srajam: garlands of flowers, (4.38.6);]

8.56.4:

Indra, who is expressed well (by his deeds) (2), brings to one with purified will-power (1), a life-energy which is unique in the herd (3).

[vi-aktā: expressed-well, (7.77.3)

Lines 1,3: (alt.) Indra brings a mare to the lady Pūtakratā (S)]

8.56.5:

Agni has appeared and he grew aware (1).

He is the carrier of offerings and has a blissful chariot (2).

Agni with a pure lustre shines as the vast and the wide one (3,4).

He shines as the Sun in the heaven (5).

57. Ashvins

(Välakhilyam - 9)

Rishi: Medhyah Kānvah

8.57.1: You gods have supreme will-power

8.57.2: Seen as the truth in the truth

8.57.3: Seeker of the herds of light

8.57.4: Your share of Soma expressed inwardly

Metre: Trishtup

⁴ तत्रो अपि प्र अनीयत पूत्रक्रतायै (1), व्यक्ता (2), अश्वानामित् न यूथ्याम् (3)

⁵ अर्चेति अग्निः चिकितुः (1), हंन्युवाट् स सुमद्रंथः (2), अग्निः शुक्रेणं शोचिषां (3), बृहत् सूरों अरोचत (4), दिवि सूर्यों अरोचत (5)

8.57.1:

O Nāsatya-s, may you come with your energies (4), to drink the third offering of the Soma-delight (5), you gods have the supreme will-power (1).

O Lords of sacrifice (you come) (3), with your mights and with steeds yoked to the car (2).

[Nāsatya-s: Lords of journey; Ashvins]

8.57.2:

You are thirty three (in number) (1).

You are seen in your front as the Truth of the Truth (2).

O Ashvins, you are shining like Agni (5).

May you take pleasure in the Soma-offering in our yajna (3), and drink the Soma (4).

8.57.3:

The deeds done by you in heaven, mid-world and earth (2), are worthy of praise, O Ashwins (1).

May you come for drinking the Soma (5), along with all those seekers of the herds of light (4).

You are invoked by thousands (3).

[gavishtau: go-ishtau: (two) seekers of the herds of Rays of light, (Ray-cows), (5.63.5);

vṛṣhabhaḥ: mighty lord;]

¹ युवं देवा क्रतुना पूर्व्येण (1), युक्ता रथेन तिवृषं (2), यंजत्रा (3), आर्गच्छतं नासत्या शचीभिः (4), इदं तृतीयं सर्वनं पिबाथः (5)

² युवां देवास्तर्य एकादशासः (1), सत्याः सत्यस्य ददशे पुरस्तात् (2), अ अस्मार्कं युज्ञं सर्वनं जुषाणा (3), पातं सोमम् (4), अधिना दीर्यग्री (5)

³ पुनाय्युं तर्दश्चिना (1), कृतं वां वृषुभो दिवो रजसः पृथिव्याः (2), सहस्रुं शंसां (3), पुत ये गविष्टौ सर्वाः (4), इत् ताः पर्प याताः पिबध्यै (5)

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8.57.4:

O masters of sacrifice (2), this, your share (of Soma), is established inwardly (1).

O Ashwins, may you come to (accept) the words in hymns (3).

May you drink our sweet Soma (4).

Protect the giver (or sacrificer) with energies (5).

Initial sections of (2.3.1)

[nihitaḥ: set inward, (2.3.1)]

58. The Sole One

(Välakhilyam - 10)

Rishi: Medhyah Kānvah

[Here in verse 2 is the explicit mention of the famous truth, 'The One has become All this', 'He exceeds all else', after mentioning Agni, Sun and Uṣha. The Anukramaṇi, compiled by Kātyāyana, does not mention any deity for this sūkta. Even by his time, the deep secrets of Veda were hidden away.]

8.58.1: The silent brāhmana

8.58.2: The One has become all this

8.58.3: Ușha is born

Metre: Trishtup

8.58.1:

Him, the ritviks make effective in various ways (1).

Being conscious, they carry on this yajna (2).

This yajna is yoked by the *brāhmaṇa* who is silent (3).

Something is contributed by the full knowledge of yajamāna (4).

⁴ अयं वां भागो निहितो (1), यजत्र (2), इमा गिरों नासृत्योपं यातम् (3), पिवतं सोमं मधुमन्तम् अस्मे (4), प्र दाश्वांसम् अवतं शचीभिः (5)

1 यमृत्विजो बहुधा कुल्पर्यन्तः (1), सर्चेतसो युज्ञमिमं वहन्ति (2),
यो अनुवानो ब्रोह्मणो युक्त आसीत् (3), का स्वित् तत्र यजमानस्य संवित् (4)

[Clearly the yajna mentioned here is happening internally;

kā svit: something; samvit: full knowledge;

sachetasah: being conscious, (10.1.3);

kalpayāti: make effective, (10.2.3);

rtvijaḥ: see, (8.38.1)]

8.58.2:

Agni, the sole one, is kindled in many ways (1). Sun, the sole one, manifests in all (things) (2). Usha, the sole one, illumines all this (universe) (3). The One has become all this (4).²

[Line 4: Here is the explicit mention that all the things in the universe are manifested by the One, the sole power.]

8.58.3:

I call that (supreme person) to drink the Soma (7,9). He is full of light, full of intuition, has a happy chariot (1,3), with three wheels with perfect seats (2,4).

He is desired by all (5).

In his union was born Usha with richly diverse riches (6). He exceeds all else (8).

[Line 6: Usha, the spiritual Dawn, manifests as a union of his several powers. She displays her opulence and richly diverse treasures.

riktam: to exceed, (3.6.2);

yoge: in the union, (3.27.11);

Three wheels: wheels indicate movement; each wheel indicates movement in one realm of the three (anna, prāṇa, mana)]

² एकं एवाग्निबंहुधा समिद्ध (1), एकः सूर्यो विश्वमनु प्रभूतः (2), एका एव उषाः सर्वमिदं वि भाति (3), एकं वा इदं वि बंभूव सर्वम् (4)

³ ज्योतिष्मन्तं केतुमन्तं (1), त्रिचुक्रं (2), सुखं रथं (3), सुषदं (4), भूरिवारम् (5), चित्रामंघा यस्य योगे अधिजज्ञे (6), तं वां हुवे (7), अति रिक्तं (8), पिबंध्ये (9)

59. Indra-Varuņa

(Vālakhilyam - 11)

Rishi: Suparņah Kāņvah

8.59.1: You instruct the sacrificer

8.59.2: The growths of earth want to attain your greatness

8.59.3: Sweet Soma with its seven voices

8.59.4: Seven sisters and the light dripping from you

8.59.5: Protect us with thrice-seven powers

8.59.6: Giving a body to yajna by tapas

8.59.7: Long fruitful happy life

Metre: Jagatī

8.59.1:

Here are the apportioned shares for you (1).

We approach you, O Indra and Varuṇa (2).

May you come to this great release of Soma (3).

You come for the enjoyment of the Soma in every yajna (4).

You instruct the sacrificer who presses out the Soma (5).

[bhuraṇyatha: to enjoy, (5.73.6), to nourish, (1.50.6);

bhāgadheyam: shares apportioned, (10.114.3)]

8.59.2:

O Indra-Varuṇa (3), the growths of earth seeking perfection and the waters (1), want to abide in you to attain your greatness (2,4). You move in a path (leading to) the realm beyond midworld (5). Against you two, no enemy who is opposed to the gods exists (6). Line 1 is part of (3.55.22);

¹ इमानि वां भाग्धेयांनि (1), सिस्नत् इन्द्रांवरुणा (2), प्र मृहे सुतेषुं वाम् (3), युक्तेयंक्ते हु सर्वना भुरण्यथो (4), यत् सुन्वते यर्जमानाय शिक्षंथः (5)
² निष्धिष्वरीः ओषंधीः आपं (1), आस्ताम् (2), इन्द्रांवरुणा (3), मिहुमानमाशत (4), या सिस्नत् रजेसः पारे अर्ध्वनो (5), ययोः शत्रुः निकः आदेव ओहते (6)

8.59.3:

O Indra and Varuna, it is true (1), that Kṛsha releases for you the sweet Soma-delight (2), with its seven voices (3).

O Lords of happiness, may you protect the giver (sacrificer) (4). O invincible powers, may you protect us (5),

by your perception of knowledge (6).

[chittibhih: perceptions of knowledge, (8.44.19)]

8.59.4:

The seven sisters in the house of truth (2), are swift givers and have the Soma diffused with light (1). O Indra and Varuṇa, light drips from you (3). With that (light) hold that (4), which should be taught to the sacrificer (5). 4

[ghrtapruṣha: diffused with light, (2.3.2); ghṛta: light;]

8.59.5:

For the vast enjoyment of bliss, we praise (1), their true greatness obtained by their might and Indra-power (2). O Indra-Varuna from whom light drips (4), protect us wholly by the thrice-seven (powers) (3,5), O Lords of happiness (6).

[[]su: completely;]

³ सृत्यं तत् ईन्द्रावरुणा (1), कुशस्यं वां मध्यं ऊर्मिं दुंहते (2), सप्त वाणीः (3), ताभिः दाश्वांसम् अवतं शुभस्पती (4), यो वाम् अदंब्धो अभि पाति (5), चित्तिभिः (6)

⁴ घृतप्रुषः सौम्यां जीरदोनवः (1), सप्त स्वसारः सर्दन ऋतस्य (2), या हे वाम् इन्द्रावरुणा घृतश्चुतः (3), ताभिः धत्तं (4), यजमानाय शिक्षतम् (5)

⁵ अवीचाम मह्ते सौर्भगाय (1), सृत्यं त्वेषाभ्यां महिमानम् इन्द्रियम् (2), अस्मान् सु (3), ईन्द्रावरुणा घृतश्चुतः (4), त्रिभिः साप्तेभिः अवतं (5), शुभस्पती (6)

8.59.6:

O Indra-Varuna, to the rishis on the summit (1,6), you gave the speech (3,5), on the mind of wisdom, thinking and inspired knowledge (2,4). We have seen (10), the heroes give a shape (or body) to the yajna (8), by their tapas (askesis) (9). Create appropriate dwellings for them (7). 6
[manīṣhām: mind of wisdom, (4.5.3)]

8.59.7:

O Indra-Varuna, establish in the sacrificer (1,4), the riches (felicities) and the increasings (3), for a sound and comprehensive understanding without rashness (2). Establish in us the successors, nourishment and bhūti (5). Extend our life-span so that we can have a long fruitful life (6). [bhūti: beings, associates; adrptah: without rashness, (1.69.2);]

^{&#}x27; इन्द्रांबरुणा यत् ऋषिभ्यौ (1), मनीषां (2), बाचो (3), मृतिं श्रुतम् (4), अंदत्तम् (5), अग्रै (6), यानि स्थानानि असृजन्त (7), धीरां युज्ञं तेन्बानाः (8), तपसा (9), अभ्यपश्यम् (10)

⁷ इन्द्रांबरुणा (1), सौमनुसम् अर्दप्तं (2), रायस्पोषुं (3), यर्जमानेषु धत्तम् (4), प्रजां पुष्टिं भूतिमस्मासुं धत्तं (5), दीर्घायुत्वायु प्र तिरतं नु आयुः (6)

Anuvāka 7: Sūkta-s (60-69)

[The sūkta 60 is to Agni, sūkta 67 to Āditya-s; all others are to Indra, with some verses to other gods and to the praise of gifts.]

60. Agni

Rishi: Bhargah Pragathah

8.60.1: We choose you as the priest of the call

8.60.2: We seek the child of energy

8.60.3: One to be prayed in pilgrim-rites

8.60.4: Youngest and unceasing

8.60.5: You are the true, the seer

8.60.6: Give the bliss him who lauds you

8.60.7: Burn the evil-mind

8.60.8: The unfouling and rescuer fires

8.60.9: Guard with the words

8.60.10: Extension of gods in us

8.60.11: Measurer of our formation

8.60.12: Thoughts that find the treasure

8.60.13: Son of force is strong-tusked

8.60.14: Conquer desirables for us

8.60.15: You sleep in the two mothers

8.60.16: Break the hill with the heat and light

8.60.17: Agni of the unseizable ray

8.60.18: Intuition that awakes to knowledge

8.60.19: Your gated home

8.60.20: Witchcraft of sorcerers

Metre: 1,3,5,7,9,11,13,15,17,19, Brhatī;

2,4,6,8,10,12,14,16,18,20, Satobrhatī;

8.60.1:

O Agni, come with your Fires (1), we choose you as the Priest of the call (2).

May (the ladles) extended, full of the offering anoint you (3); (you are) strongest for sacrifice sitting on the sacrificial seat (4).

8.60.2:

O Son of force, O Angira, towards you (1), the ladles move in the rite of the path (2). We seek the child of Energy with his hairs of light (3), the supreme Agni in the sacrifices (4).

8.60.3:

O Agni, you are the seer and the ordainer (1), the Priest of the call, the purifier to whom must be given sacrifice (2), (you are) rapturous, strong for sacrifice (3), one to be prayed in the pilgrim-rites with illumined thoughts (4,6), O brilliant Flame (5).

8.60.4:

O youngest, O unceasing Flame (3), Bring to me the gods that desire for the advent (2,4), those who betray not (1). Come to our well-founded pleasant things, O shining One (5), rejoice established by our thinkings (6).

¹ अग्न आ यांह्यग्निभिः (1), होतांरं त्वा वृणीमहे (2), आ त्वामनकु प्रयंता हुविष्मंती (3), यजिष्ठं बहिंरासदें (4) 2 अच्छा हि त्वां सहसः सूनो अङ्गिरः (1), सुचः चरंन्त्यध्वरे (2), कर्जो नपातं घृतकेशमीमहे (3), अग्निं युज्ञेषुं पूर्व्यम् (4) 3 अग्नें कविः वेधा असि (1), होतां पावक यक्ष्यः (2),

मन्द्रो यजिष्ठो (3), अध्वरेष्वीङ्यो विप्रेभिः (4), शुक्र (5), मन्मेभिः (6) ⁴ अद्रोधम् (1), आ वंह उशातो (2), यंविष्ठच देवाँ अजस्र (3), वीतयें (4), अभि प्रयांसि सुधिता वसो गहि (5), मन्दस्व धीतिभिर्हितः (6)

8.60.5:

O Agni, you are very wide (1),

O deliverer, the truth, the seer (2),

O high-kindled Fire, you shine out (4); the sages, the ordainers illumine you (3,5).⁵

8.60.6:

Flame out, O most luminous Flame (1), shine out for man (2), give the bliss to him who lauds you, for you are great (3). May my luminous seers abide in the peace of the gods (4), high in Agni, may they overcome the foe (5).

8.60.7:

O Agni, as you consume old dry wood on the earth (1), O friendly Light, so burn our hurter and (2), whosoever with evil mind comes (3).

[asmadhruk: our hurter, venati: comes, desires]

8.60.8:

Deliver us not to the mortal foe (1,3), to the demoniac, to him who gives expression to evil (2). Guard us with your guardian and benignant fires (5), the unfouling and rescuer fires, O ever-youthful Flame. (4).

⁵ त्वमित् सुप्रथा अस्यग्ने (1), त्रातः ऋतस्कविः (2), त्वां विप्रांसः (3), समिधान दीदिव (4), आ विवासन्ति वेधसंः (5)

^{&#}x27; शोचा शोचिष्ठ (1), दीदिहि विशे (2), मयो रास्व स्तोत्रे महाँ असि (3), देवानां शर्मन् मर्म सन्तु सूर्यः (4), शत्रूषाहः स्वग्नयः (5)

⁷ यथा चिद् वृद्धमंत्समग्ने संजूर्वसि क्षमि (1), एवा देह मित्रमहो (2), यो अस्मधुक् दुर्मन्मा कश्च वेनेति (3)

⁸ मा नो मर्ताय रिपर्वे (1), रक्षस्थिने माघशंसाय (2), रीरधः (3), अस्रेधद्भिः तरणिभिः यविष्ठच (4), शिवेभिः पाहि पायुभिः (5)

[asredhadbhih: unfouling (fire);

there are also flesh-devouring fires, kravyādam, mentioned in (10.16.9), (10.87.2) etc.]

8.60.9:

O Agni, guard, with the single Word (1), guard with the second (2), guard with the words that are three, O master of Energies (3); O shining One, guard with the fourth (4).

8.60.10:

Guard us from every hostile demon (1), protect us in the plenitudes (2); for we come to you (5), as the closest of the gods, for the extension of the gods (in us) (3), and as our ally for our increase (4,6).

8.60.11:

Bring to us and give a wealth that increases our growth (1,3), the wealth that has to be expressed in us, O purifying Fire (2), O measurer of our formations, by your right leading (4,6), (bring us) a wealth full of many longed-for things (5), and very great in its self-glory (7).

⁹ पाहि नो अग्र एकंया (1), पाहि उत द्वितीयंया (2), पाहि गीर्भिः तिसृभिः ऊर्जां पते (3), पाहि चंतसृभिर्वसो (4)

¹⁰ पाहि विश्वस्माद्रक्षसो अरिब्णः (1), प्र स्म वाजेषु नो अव (2), त्वामिद्धि नेदिष्ठं देवतातय (3), आणि (4), नक्षामहे (5), वृधे (6)

¹¹ आ नों अग्ने वयोवृधं रियं (1), पावक शंस्यम् (2), रास्वां (3), च न उपमाते (4), पुरुस्पृहुं (5), सुनीती (6), स्वयंशस्तरम् (7)

8.60.12:

By (that wealth) we may conquer those (1), who challenge us in our battles (2), breaking through the designs of the foe (3).

Increase us with your delight, O rich in energies (4); speed on their way the thoughts that find the treasure (5).

8.60.13:

Agni is like a bull that sharpens its horns and tosses its head (1), his flaming jaws are too bright and keen to gaze at (2); strong-tusked is the Son of force (3).

[yahuḥ: son;]

8.60.14:

O Fire, O Bull, your tusks of flame cannot be challenged (1,3), by the gaze, when you range abroad (2,4); so do you, O Priest of the call (5), make that our offering is well placed (6); conquer for us many desirable things (7).

8.60.15:

In the forest you sleep in the two mothers (1).

Mortals kindle you into a blaze (2);
then sleepless, you carry the offerings of the giver of the oblation (3),
and now you shine in the gods (4).

¹² येन् वंसाम् (1), पृतंनासु शर्धतः (2), तर्रन्तो अर्थ आदिशः (3), स त्वं नौ वर्ध् प्रयंसा शचीवसो (4), जिन्वा धियौ वसुविदः (5)

¹³ शिशांनो वृष्भो यंथाग्निः शृङ्गे दविध्वत् (1), तिग्मा अस्य हर्नवो न प्रतिधृषे (2), सुजम्भः सहंसो यहुः (3)

¹⁴ नहि तें अग्ने वृषभ (1), प्रतिधृषे (2), जम्भासो (3), यद्वितिष्ठसे (4), स त्वं नौ होत: (5), सुद्धंतं हुविष्कृधि (6), वंस्वां नो वार्यां पुरु (7)

¹⁵ शेषे वनेषु मात्रोः (1), सं त्वा मर्तास इन्धते (2), अर्तन्द्रो हुव्या वहिस हिव्षकृत् (3), आदिद् देवेषु राजिस (4)

8.60.16:

The seven priests of the call pray to you (1), (you are) unhesitant (3), those shooting well your shafts (pray to you) (2). You break asunder the hill with your heat and your light (4), O Agni, go forth beyond men (5). 16 [seven: see (8.39.8), (8.40.5)]

8.60.17:

Agni, the fire, let us call for you (1,3), having placed the sacred grass (4), and placed the gifts of our pleasure on, day after day (5), Agni of the unseizable ray, Priest of the call of seeing men (2,6).

8.60.18:

O Agni, to you constant in the peace of a deep calm (2), I come with the intuition that awakes to knowledge (1,3). By our impulsion, bring to us (4,6), for our protection, wealth of many forms that is most close (5,7). [suṣhāmaṇi: of a deep calm; sachate: one who is constant; to cling;]

8.60.19:

O Agni, for your adorer you are the lord of creatures (1). You are the master of his house who departs not from him (3). Great are you (4), afflicting the demons, O God (2), the guardian of heaven who comes to his gated home (5).

¹⁶ सप्त होतांरः तिमदीळते (1), त्वा अग्ने सुत्यज्म् (2), अह्रंयम् (3), भिनत्स्यिद्वें तर्पसा वि शोचिषा (4), प्राग्नें तिष्ठ जनाँ अति (5)

17 अग्निमीग्नें वो (1), अभ्रिगुं (2), हुवेमें (3), वृक्तविहिषः (4), अग्निं हितप्रेयसः शश्वतीषु आ (5), होतांरं वर्षणीनाम् (6)

18 केतेन् (1), शर्मन् सचते सुषामणि अग्ने तुभ्यं (2), चिकित्वनां (3), इषण्ययां नः (4), पुरुरूपम् (5), आ भर् (6), वाजं नेदिष्टमूत्यें (7)

18 अग्ने जरितः विश्पति (1), तेपानो देव रक्षसः (2), अप्रोषिवान् गृहपंतिः (3), महाँ असि (4), दिवस्पायुः दुरीण्युः (5)

61. Indra 383

8.60.20:

O blazing light, let not the demon enter into us (1).

Let not the witchcraft of the sorcerers take possession (2).

Push calamity and hunger far beyond the pastures (of our herds) (3), wardoff the demon-possessed away from us, O Agni (4).²⁰

[apa sedha: ward off; anirām: calamity;

gavyūti: pastures of Light;]

61. Indra

Rishi: Bhargah Prāgāthah

8.61.1: Indra comes with concentrated mind

8.61.2: Indra is formed in the mind

8.61.3: Doer of challenging deeds

8.61.4: What is done as per your desire

8.61.5: We want to serve you

8.61.6: None can harm your gifts

8.61.7: Find the riches for your adorer

8.61.8: We hymn Indra with wisdom-words

8.61.9: Your wrath is lifted upward to the foe

8.61.10: May our call be heard by Indra

8.61.11: We are not too poor to offer gifts

8.61.12: Our great debt to him

8.61.13: Make us fearless, when fear enters

8.61.14: We call Indra who has joy in the word

8.61.15: Protect the lowest among us

8.61.16: The fear of divine wrath is far from us

8.61.17: Lord of existence

8.61.18: He is the harmoniser

Metre: 1,3,5,7,9,11,13,15, Brhatī;

2,4,6,8,10,12,14,16,18, Satobrhatī; 17, Shankumatī;

²⁰ मा नो रक्ष आ वैशीत् आघृणीवसो (1), मा यातुः यातुमार्वताम्(2), परो-गृब्यूति अनिराम् अप क्षुधमग्ने (3), सेधं रक्षस्विनः (4)

8.61.1:

May Indra listen to both these hymns in front (1). May the mighty Maghavan come with concentrated thoughts (2,4), to drink the Soma (3).

[satrāchyā: concentrated, (7.100.1)]

8.61.2:

The resplendent one, the showerer (1), has been formed in the mind by the strength (ojas) (2). May you, the nearest and the supreme, be seated (3). Your mind desires the Soma (4). [upamān: highest, nearest, (10.8.1); dhiṣhaṇe: in the mind, (6.8.3); see (8.15.7)]

8.61.3:

O one with much riches (2), pour the pressed out Soma-food into yourself, O Indra (1,3). O lord of horses, we know you in battles (4), as inviolate, overcomer of foes (5), and doer of challenging deeds (6).³

¹ उभयं शुणवंच न इन्द्रों अर्वाक् इदं वर्चः (1), सत्राच्यां मुघवा (2), सोमेपीतये (3), धिया शविष्ठ आ गमत् (4)

² तं हि स्वराजं वृष्भं (1), तमोजंसे धिषणें निः तत्क्षतुंः (2), जुतोपमानां प्रथमो नि षीदसि (3), सोमंकामुं हि ते मनः (4)

³ आ वृषस्व (1), पुरूवसो (2), सुतस्य इन्द्रान्धंसः (3), विद्रा हि त्वां हरिवः पृत्सु (4), सांसहिम् अर्थृष्टं (5), चिद् दधृष्वणिम् (6)

8.61.4:

O Maghavan who is filled with truth (1), what is done with the works of will as per you desire (3), always happens (2).

O thunderer, O one who rules (6), in your swift protection, O handsome one (5), we conquer the plenitude (4).

[yantā: one who rules, (10.46.1)]

8.61.5:

Indra, lord of strengths, with your perfect protections (2), you have the power (to grant us) (1), the enjoyment, glory and the discovery of riches (3). O hero, we want to serve you (4). [vasuvidam: knower of riches; epithet could refer to Indra also; shagdhi: to have the power, (3.16.6);]

8.61.6:

You increase the multitude of life-energies and Ray-cows (1).

O God, you are a golden fountain (2).

None can harm the gifts given by you (3).

May you bring whatever we desire (4).

[paurah: multitude, (5.74.4);]

⁴ अप्रांमि-सत्य मघवृन् (1), तथेत् अंसृत् (2), इन्द्रु क्रत्वा यथा वर्शः (3), सनेम् वाजुं (4), तर्व शिप्रिन् अर्वसा मृक्ष् चित् (5), यन्तौ अद्रिवः (6)

⁵ शुग्धि (1), ऊषु शंचीपत् इन्द्र विश्वांभिरूतिभिः (2), भगुं न हि त्वां युशसं वसुविद्म् (3), अनुं शुर् चरांमिस (4)

⁶ पौरो अर्थस्य पुरुकृद् गर्वामृसि (1), उत्सो देव हिर्ण्ययः (2), निक्किहिं दानं परि मर्थिषुत् त्वे (3), यत् युत् यामि तदा भेर (4)

8.61.7:

May you come here (1).

O bounteous, find the riches (or felicities) for your adorer (2).

O Indra, for us, the seekers of Ray-cows and of life-energies (4), pour down (the gifts), from above, O Maghavan (3).

8.61.8:

You give us many hundreds and thousands in gifts (of felicities) (1). With wisdom-words we hymn Indra for protection (3), and bring the Destroyer of cities in our front (2).

8.61.9:

O Indra, when a person, wise or otherwise worships you (1), he becomes joyful by your grace (2). You are one of a hundred willings (3), your wrath is lifted upwards (4), (and you meet the foe saying), 'it is I, the victor' (5).

[aham-sana: I the victor; but the padapāṭha is ahamsa-na; Line 3: Your wrath is focussed on higher issues, not merely defeating the foe:]

⁷ त्वं होहि (1), चेरेवे विदा भगं वसुत्तये (2), उद् वावृषस्य मघवृन् (3), गविष्टयु उदिन्द्र अर्थमिष्टये (4)

⁸ त्वं पुरू सहस्राणि शृतानि च यूथा दानाय मंहसे (1), आ पुरंदुरं चेकृम् (2), विप्रवचस् इन्द्रं गायुन्तो अवसे (3)

⁹ अ<u>बि</u>प्रो वा यत् अविधृत् विप्रो वेन्द्र ते वर्चः (1), स प्र ममन्दत् त्वाया (2), शतक्रतो प्राची-मन्यो (3), अहंसन (4)

8.61.10:

May our call be heard by the destroyer of cities (2), by one with powerful arms, and slayer of enemies (1). We, the seekers of riches (or plenitude) (3), invoke Indra with affirmative lauds (5), who is a doer of many deeds and is the lord of riches (4).

8.61.11:

On him we meditate without being evil (1).

We are not too poor to offer gifts (2).

We are not incapable in our invocation (3).

When the Soma is pressed out (5),
we make the mighty Indra our friend (4,6).

[Line 3: na jalhavah: not lacking in the blazing tapas (Yāska)]

8.61.12:

We yoke ourselves to the fierce overcomer of foes in battles (1). He is inviolate, and (we owe) a great debt to him (2). The conqueror (Indra), the best of charioteers (4), knowing that the steed is wandering away (3,5), still reaches the sacrificer (6). 12

[Lines 3,5: even if the aspirations of the human being are wandering and not stable, still Indra comes to him nashat: to arrive, (6.2.5)]

गृणबाहु: म्रक्षकृत्वा (1), पुरंद्रो यदि मे शृणवत् हर्वम् (2), वस्यवो (3), वस्पितिं शतक्रेतुं (4), स्तोमैरिन्द्रं हवामहे (5)
 ग पापासो मनामहे (1), नारायासो (2), न जल्ह्वः (3), यदित् नु इन्द्रं वृषणं सर्चा (4), सुते (5), सखायं कृणवामहै (6)
 गृगं युयुज्म पृतनासु सास् हिम् (1), ऋणकातिम् अदाभ्यम् (2), वेदां भृमं चित् (3), सनिता रथीतमो (4), वाजिनं (5), यमित् क नशित् (6)

8.61.13:

O Indra, make us fearless when fear enters us (1). May we become powerful with your protections (2). Slay the foes and those who harm (3). [shagdhi: see (8.61.5)]

8.61.14:

O lord of riches (1), you make the worshipper have great riches and dwelling (2). We, the offerers of Soma-delight call you (4), Indra, the opulent one who has joy in the word (3).

8.61.15:

Indra is supreme, killer of Vrtra (1), protector and adorable to us (2).

Protect the lowest among us, and also those in middle (3).

Protect us from the front and from the behind (4).

[charamam: the lowest (among men), (7.59.3);

spat: supreme;]

8.61.16:

O Indra, protect us from the west, from the south, from the North (1).

Protect us on every side (2).

Keep far from us the fear of the divine (3).

Keep far from us the weapons of the undivine forces (4).

¹³ यतं इन्द्र भयांमहे ततों नो अभयं कृषि (1),

मर्घवन् शाग्धि तव तन्नं ऊतिभिः (2), वि द्विषो वि मृधो जिह (3)

14 त्वं हि रांधस्पते (1), राधंसो महः क्षयस्यासि विधृतः (2),

तं त्वां वृयं मंघविनद्र गिर्वणः (3), सुतार्वन्तो हवामहे (4)

15 इन्द्रः स्पट् उत वृत्रहा (1), पंरस्पा नो वरेण्यः (2),

स नौ रिक्षषत् चरमं स मध्यमं (3), स पृथात् पातु नः पुरः (4)

16 त्वं नः पृथात् अधरात् उत्तरात् पुर इन्द्र (1), नि पाहि विश्वतः (2),

आरे अस्मत् कृणुहि दैव्यं भ्यम् (3), आरे हेतीरदेवीः (4)

[adevīḥ: undivine forces;

Line 3: Veda wants us to develop the love of gods; fear has no place.]

8.61.17:

Protect us today, tomorrow and every other day, O Indra (1). O Lord of existence, (protect) your adorers on all days (2). Protect them during night as well as day (3).

8.61.18:

Indra, the hero crushes (the foes), he is the opulent one (1). He has abundant riches, is harmonizer and has hero-strength (2). O Doer of many deeds, mighty one with your both arms (4,3), holding the Vajra, sprinkle us with gifts (5).

[mimikshatam: to moisten, to sprinkle, to make it drip with delight, (from mihi, to sprinkle), (1.22.3);

prabhangī: to crush, see (8.46.19);

sam-mishla: harmoniser, integrates all things together, (1.7.2)]

62. Indra

Rishi: Pragathah Kanvah

- 8.62.1: The hymns increase his growth in us
- 8.62.2: Unequalled among gods
- 8.62.3: Swift giver of blissful gifts
- 8.62.4: Works which increase Indra-power in us
- 8.62.5: You have made your mind firm
- 8.62.6: Soma-offerer with discernment
- 8.62.7: All the gods develop will-power like you
- 8.62.8: The formation of the highest god (in us)

¹⁷ अद्याद्या श्वःश्व इन्द्र त्रास्त्रं पूरे च नः (1), विश्वां च नो जरितॄन् संत्पते अहा (2), दिवा नक्तं च रक्षिषः (3) 18 प्रभक्षी शूरों मुघवां (1), तुवीमघः संमिश्लो वीर्याय कम् (2), उभा ते बाह (3), वृषणा शतक्रतो (4), नि या वज्रं मिमिक्षतुः (5)

8.62.9: The knower Indra

8.62.10: Those in your happiness

8.62.11: Even the non-givers are impressed

8.62.12: We praise Indra only with truth

Metre: 1-6,10-12, Pangktih; 7-9, Brhatī;

8.62.1:

Recite well this confirming song of praise (1), in which Indra takes pleasure in it (2).

These utterances increase the great growth of Indra (3).

The gifts of Indra, the Soma-lover are blissful (4).

[vayah: growth, (1.66.2), expansion, (8.102.1); the growth or expansion refers to the Indra-powers within us.

pro bharatā: to bring, to recite;]

8.62.2:

He, the sole one, has no allies, and is unequalled among the gods (1).

His growth surpasses that of men of ancient times (2,4).
(He is) unattainable by mere effort (3).

He exceeds all living beings by his might (ojas) (5).

The gifts of Indra are blissful (6).

[ayāsyaḥ: he is unattainable by efforts, (1.62.7), (10.67.1); kṛṣḥṭiḥ: people; strivers]

¹ प्रो अस्मा उपस्तुतिं भरंता (1), यत् जुजीषति (2), जुक्थैः इन्द्रस्य माहिनं वयौ वर्धन्ति (3), सोमिनौ भुद्रा इन्द्रस्य रातयः (4)

² अयुजो असमो नृभिः एकः (1), कृष्टीः (2), अयास्यः (3), पूर्वीः अति प्र वावृधे (4), विश्वा जातानि ओजसा (5), भद्रा इन्द्रस्य रातयः (6)

8.62.3:

He is the swift giver (2);
He conquers even when his steeds are not yoked (for battle) (1,3).
The deeds which you perform by your hero-strength (5),
are to be proclaimed, O Indra (4).
Blissful are the gifts of Indra (6).

[siṣhāsati: conquers, (8.103.11)]

8.62.4:

O Indra, come here with the words of wisdom (1,3). Let us do the works which increase (you in us) (2,4). The mighty one (grants) the blissful things (5), desired here by the seekers of inspired knowledge (6). Blissful are the gifts of Indra (7).

[chākanot: desiring, (10.91.12); shravasyate: seekers of inspired knowledge, (8.47.12), (6.46.13);]

8.62.5:

You have made your mind firm (to help thy adorer) (1), who approaches you with reverence, O Indra (3). He serves you with intense Soma and obeisance of surrender (2), The gifts of Indra are blissful (4).⁵

[saparyān: worshipped, (1.72.3)]

³ अहितेन चिदर्वता (1), जीरदांनुः (2), सिषासित (3), प्रवाच्यम् इन्द्र तत् (4), तर्व वीर्याणि करिष्यतो (5), भद्रा इन्द्रेस्य रातयः (6) ⁴ आ याहि (1), कृणवाम त् (2), इन्द्र ब्रह्माणि (3), वर्धना (4), येभिः शविष्ठ (5), चाकनो भद्रमिह श्रवस्यते (6), भद्रा इन्द्रेस्य रातयः (7) ⁵ धृष्तश्चिंद् धृषन्मनः कृणोषि इन्द्र (1), यत् त्वम् तीव्रैः सोमैः सपर्यतो नमोभिः (2), प्रतिभूषतो (3), भद्रा इन्द्रेस्य रातयः (4)

8.62.6:

The praise-worthy Indra looks down on human beings (1), just as men look down into a well (2).

Delighted with the Soma-offerer with discernment (3),
Indra yokes him as his friend (4).

The gifts of Indra are blissful (5).

[jushtvī: delighted, (1.118.5);
rchīshamah: worthy of the praise by the luminous rik, (1.61.1)]

8.62.7:

O Indra, following your hero-strength (1), all the gods give us the will of the works (2).

O one hymned by many (5), you are the protector of all the herds of light (4), in all the worlds (3).

The gifts of Indra are blissful (6).

8.62.8:

O Indra, we laud your might (1), in the formation of the highest god (2).

O Lord of energies, by your might, you killed Vrtra (3). The gifts of Indra are blissful (4).

[upamam: highest, (5.3.3);
devatātaye: for the forming of the gods, (1.127.9)]

⁶ अर्व चष्ट ऋचीषमो (1), अवृताँ ईव् मानुषः (2), जुष्दी दक्षस्य सोमिनः (3), सर्खायं कृणुते युजं (4), भुद्रा इन्द्रस्य रातयः (5)

⁷ विश्वें त इन्द्र बीर्यं देवा अनु (1), क्रतुं ददुः (2), भुवो विश्वस्य (3), गोपतिः (4), पुरुष्टुत (5), भुद्रा इन्द्रस्य रातयः (6)

⁸ गुणे तर्दिन्द्र ते शर्व (1), उपमं देवतांतये (2), यत् हंसि वृत्रमौर्जसा शचीपते (3). भुद्रा इन्द्रस्य रातयः (4)

8.62.9:

In the human ages (3),
Indra has made all who are great in body (2),
to be equal as it were (1).
The knower Indra made them conscious (4).
Later they had inspied knowledge (5).
The gifts of Indra are blissful (6).

[shrutah: one with inspired knowledge, (8.24.2);
samanā: an equal, (6.4.1); vide: knower, (1.127.4)]

8.62.10:

O Maghavan, having many Ray-cows (4), those who are in your happiness increase you greatly (2,5). O Indra as soon as born, they increase your might (1). They increase your will-power (3). The gifts of Indra are blissful (5). 10

[Lines 1,3,5: 'The increase of Indra' refers to the growth of the Indra-powers in the subtle body of the aspirant.]

8.62.11:

May we, you the slayer of Vrtra and I (1), be yoked for the complete possession of the goal (2). O hero, holder of Vajra, even the non-givers (3), view our collaboration as fruitful (4). The gifts of Indra are blissful (5).

² समंना इव (1), वपुष्यतः कृणवन् (2), मानुषा युगा (3), विदे तिदन्द्रः चेतन्म् (4), अधं श्रुतो (5), भृद्रा इन्द्रंस्य रातयः (6) ¹º उत् जातिमन्द्र ते शव (1), उत् त्वाम् (2), उत् तव क्रतुम् (3), भूरिगो (4), भूरि वावृधुः मधंवन् तव शर्मिण (5), भृद्रा इन्द्रंस्य रातयः (6) ¹¹ अहं च त्वं चं वृत्रहुन् (1), सं युज्याव सुनिभ्य आ (2), अरातीवा चिंदद्रिवो (3), अनुं नौ शूर मंसते (4), भृद्रा इन्द्रंस्य रातयः (5)

[anumamsate: fruitful, (5.46.4);

sam: complete, whole;

sanim: possession of the goal, (5.27.4)]

8.62.12:

We praise that Indra only with truth (1), and not falsehood (2).

The destruction of him who does not offer Soma is great (3). To him who offers the luminous Soma in profusion (4), the gifts of Indra are blissful (5).

63. Indra

Rishi: Pragathah Kanvah

8.63.1: Collect the understanding by Indra's grace

8.63.2: The stones utter the praise

8.63.3: Indra uncovers the hidden Ray-cows

8.63.4: Increaser of the seer of truth

8.63.5: Offer with svāhā

8.63.6: Deeds that have to be done by Indra

8.63.7: Indra gives a dwelling to the chant-creator

8.63.8: You have guarded the wheel

8.63.9: The mighty one gives excellent food

8.63.10: Possessors of discernment

8.63.11: Laud with true illumining words

8.63.12: All the gods are of one mind

Metre: 1,4-5,7, Anushtup; 2-3,6,8-11, Gāyatrī; 12, Trishtup;

8.63.1:

Amidst the gods, Manu, the protector (3), collected the understanding by the grace of Indra (2,4). The supreme Vena comes because of the great aspirations (1).

¹² सृत्यमिद् वा उ तं वयमिन्द्रं स्तवाम् (1), नार्नृतम् (2), मृहाँ असुन्वतो वधो (3), भूरि ज्योतींषि सुन्वतो (4), भृदा इन्द्रस्य रातर्यः (5)

¹ स पूर्व्यो महानां बेनः क्रतुंभिः आनजे (1), यस्य द्वारा (2), मनुष्पिता देवेषु (3), धिर्य आनुजे (4)

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[vena: master of mental delight, creator of sense-mind, Indra, (SA, SV), see notes on (4.58.4); notes on (10.123), (SAKSI edition);

ānaje: comes, (in line 1); collected, (in line 4); in the 2 places it has different accents

kratubhih: aspirations;

dvārā: doors, the instrument of entry for the grace of Indra]

8.63.2:

The stones which pressout the Soma (2), never give up the divine thoughts (1).

May they utter the praises and the wisdom-words (3).

[mānam: thought, (1.39.1) (KS); The stones are the instruments of work. They are not unconscious. They point the doer towards the divine thoughts in the work.]

8.63.3:

The knower Indra uncovered the hidden Ray-cows (2), and (gave them to) Angirasa (Rishis) (1).

I praise his virile power (3).

8.63.4:

In ancient times, Indra was the increaser of the seer of truth (1), and the bearer of the (potent) word (2).

May he, auspicious, come to us for our protection (3,5), when we call him in the song of illumination (4).

[homani: call, invocation, (3.60.7), (1.9.9)

kavi: the seer of truth; vakshani: carrier;]

² दिवो मानुं न उत्संदुन् (1), सोर्मपृष्ठासो अद्रेयः (2), बुक्था ब्रह्मं च शंस्यां (3)

³ स विद्वाँ अङ्गिरोभ्य (1), इन्द्रो गा अवृणोदर्ण (2), स्तुषे तदस्य पौंस्यम् (3)

⁴ स प्रत्नथां कविवृध इन्द्रों (1), वाकस्य वक्षणिः (2),

शिवो (3), अर्कस्य होमनि (4), अस्मत्रा गन्तु अवंसे (5)

8.63.5:

Those with the will to sacrifice (2), offer duly what is supreme to the divine will (Agni) (1). The singers swiftly hymn to Indra (3), for the blissful gift of the herd of Ray-cows (4). [svāhā: given duly without reservation, (1.13.12); kratu: the divine will, Agni (1.66.3); yajyavaḥ: those who have the will to sacrifice, (3.19.4); shvātram: swiftly, (10.88.4); dāvane: da + vane: gift of bliss;]

8.63.6:

The singers in the pilgrim journey know (3), all the deeds done by Indra with his hero strength (1), and the deeds that have to be done (in future) (2).

8.63.7:

When the people of the five nations released their chant (1), then a seat of grass was spread out for Indra (2).

Then Indra offers an abode to the thought (3).

[astṛṇān: spread out, (3.9.9); mānasya: of the thought (of hymn); arya: Indra;

ghosha: chant, proclamation;

asrkshata: released, cast out, (5.52.6)]

अस्तृंणात् बर्हणां (2), विपो अर्यो मानस्य स क्षयं: (3)

⁵ आदू नु ते अनु क्रतुं स्वाहा वरस्य (1), यज्यंवः (2), श्वात्रम् अर्का अन्षतेन्द्रं (3), गोत्रस्यं दावने (4)

⁶ इन्द्रे विश्वानि बीर्या कृतानि (1), कर्त्वानि च (2), यमुर्का अध्वरं बिदुः (3) ⁷ यत् पार्श्वजन्यया विशेन्द्रे घोषा असृक्षत (1),

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8.63.8:

This repeated laud is for you (1).
You have done the deeds with your manly prowess (2).
You have guarded the wheel (in its movement) on the road (3).

[vartanim: path, (1.140.9)]

8.63.9:

Having received excellent food from the mighty one (1), human beings move about with wide strides (2), just as cows do after getting the grain (3).

8.63.10:

(O aspirants), the protection that we seek, is established in us (1). May we be the possessors of discernment (2). May we become increased by the Maruts (3). [daksha: discernment;]

8.63.11:

O hero with splendour, may we laud in truth, you with true illuminating words (sung by) rtviks (1).

O Indra, allied to you we conquer (2).

[nonumah: we laud, (1.11.2); dhamne: one with splendour, (5.48.1);

[nonumah: we laud, (1.11.2); dhamne: one with splendour, (5.48.1); rtvik: priests of the order of work, (10.2.1), those who sacrifice according to the law, order and season of rtam; bat: in truth]

⁸ इयमुं ते अनुष्टुतिः (1), चकुषे तानि पौंस्यां (2), प्रावः चक्रस्यं वर्तनिम् (3)
9 अस्य वृष्णो वि ओदंन (1), उरु क्रेमिष्ट जीवसें (2), यवं न पश्व आ दंदे (3)
10 तद्दथांना अवस्यवों (1), युष्माभिः दक्षंपितरः (2), स्यामं मुरुत्वंतो वृधे (3)
11 बट् ऋत्वियाय धाम्र ऋकंभिः शूर नोनुमः (1), जेषाम् इन्द्र त्वयां युजा (2)

8.63.12:

May we be protected by the gods whose leader is Indra (7).

They are all of one mind (4).

Rudra-s, showerers of rain (1),

mountain-dwellers, participate in the Vrtra-killing (2),

when the call for battle comes (3).

The powerful hero establishes in safety (6),

those who adore him and those who praise him (5). 12

[pajra: powerful hero, (10.106.7); dhāyi: established, (10.115.2)]

64. Indra

Rişhi: Pragāthah Kānvah

8.64.1: The enemies of the Word

8.64.2: Pani-s who have no achievements

8.64.3: Lord of all peoples

8.64.4: You fill both heaven and earth

8.64.5: Hills with Ray-cows

8.64.6: We press out Soma during day and invoke you at night

8.64.7: One who has never bowed

8.64.8: Who can rejoice with Indra?

8.64.9: Who can be most close to you?

8.64.10: A person amidst thinkers

8.64.11: The perfect Soma from Sharyanāvat

8.64.12: Grant us achievements

Metre: Gāyatrī

8.64.1:

May the affirming lauds render you rapturous (1).

O thunderer, perform achievements (2).

Kill the enemies of the Word (3).

¹² अस्मे रुद्रा मेहना (1), पर्वतासो वृत्रहत्ये (2), भरंहूतौ (3), सृजोषां: (4), यः शंसते स्तुवते (5), धार्यि पुज्र (6), इन्द्रेज्येष्ठा अस्माँ अवन्तु देवा: (7) 1 उत् त्वां मन्दन्तु स्तोमां: (1), कृणुष्व राधौ अद्रिवः (2), अर्व ब्रह्मद्विषौ जिहे (3)

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8.64.2:

Crush with your feet the evil Paṇi-s who have no achievements (1).
You are great (2);

there is none like you (3).2

[Pani: the evil-traffickers who steal the Ray-cows]

8.64.3:

You are the lord of those who press out the Soma (1), and of those who do not press the Soma (2). You are the lord of all peoples (3).

8.64.4:

Come here to our abode (1), come sounding from the heaven for the sake of strivers (2). You fill both the heaven and earth (3).

8.64.5:

For the sake of those who hymn you (3), shatter the mountain with its many hills (1,4), containing hundreds and thousands (of Ray-cows) (2).

[Line 2: the Ray-cows are the rays of mental knowledge hidden by the demon Vala and Pani-s. A hill is a standard symbol of the inertia and ignorance which hide the knowledge.]

² पुदा पुणीन् अंराधसो नि बांधस्व (1), मुहाँ अंसि (2), नुहि त्वा कश्चन प्रति (3)

³ त्वम् ईिंशिषे सुतानाम् (1), इन्द्र त्वम् असुतानाम् (2), त्वं राजा जनानाम् (3)

[ी] एहि प्रेहि क्षयों (1), दिवि अघोषंन् चर्षणीनाम् (2), ओभे पृंणासि रोदंसी (3)

⁵ त्यं चित् पर्वतं गिरिं (1), शतवन्तं सहस्रिणम् (2), वि स्तोतुभ्यों (3), रुरोजिथ (4)

8.64.6:

During the day we press out the Soma (for you) (1). At night, we invoke you (2). Fulfil our desires completely (3).

8.64.7:

Where is the youthful mighty one with the neck of might (1), who has not bowed to anyone (2)?
Who worships him (Indra) with the wisdom-words (3)?

[anānatah: one who has never bowed, (7.6.4)]

8.64.8:

To whose Soma-pressing does Indra come down rejoicing (1)? Who can praise Indra (2)?

[āchake: to praise, (1.40.2)]

8.64.9:

O Vrtra-slayer, in what way does the offerings serve you (1)? How can the hymns on your hero-might serve you (2)? Who can be most close to you (3)? Lines 1,2: What is the use of the hymns to you? asakshata: to serve (S), (occurs once);

antamaḥ: most close, (3.10.8)]

⁶ व्यमुं त्वा दिवां सुते (1), व्यं नक्तं हवामहे (2), अस्माकं काममा पृण (3)

⁷ के स्य वृष्भो युवां तुविग्रीवो (1), अनानतः (2), ब्रुह्मा कस्तं संपर्यति (3)

⁸ कस्य स्वित् सर्वनं वृषां जुजुष्वाँ अवं गच्छति (1),

इन्द्रं क र्य स्वित् आ चंके (2)

⁹ कं तें दाना अंसक्षत् वृत्रंहुन् (1), कं सुवीर्या उक्थे (2), क र्ड स्वित् अन्तमः (3)

64. Indra 401

8.64.10:

A person amidst thinkers presses the Soma for you (1). May you come here rushing to drink it (2).

8.64.11:

This is the perfect Soma, loved by you from Sharyaṇāvati (1). It flows from the uncrooked realm, O most rapturous one (2).

[sharyaṇāvat: It is the inner subtle heart, hṛdaya, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantra-s such as RV (9.113), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)). See also (9.113.1).

 $\bar{a}rj\bar{l}k\bar{a}t$: whose flow is straight, flow from the uncrooked realm, (9.113.2). Also in (8.7.29), (10.75.5). For S, it is the name of a province.]

8.64.12:

O Indra, come here now and drink the Soma swiftly (3), for your rapture, O destroyer of foes (2). With this beautiful (drink), grant us great achievements (1).

¹⁰ अयं ते मार्नुषे सोर्मः पूरुषुं सूयते (1), तस्येहि प्र द्रेवा पिर्व (2)

¹¹ अयं ते शर्युणाविति सुषोमायाम् अधि प्रियः (1), आर्जीकीये मदिन्तमः (2)

¹² तमुद्य राधंसे मुहे चारुं (1), मदाय घृष्वंये (2), एहींमिन्द्र द्रवा पिबं (3)

65. Indra

Rişhi: Pragathah Kanvah

8.65.1: Respond swiftly to the call

8.65.2: You may be in heaven, Sun-world or ocean

8.65.3: You are great and wide

8.65.4: Your splendour

8.65.5: Come for the Soma-drink

8.65.6: Soma-offerers invoke you

8.65.7: You are common to all who are eternal

8.65.8: Rejoice in the prepared Soma and drink it

8.65.9: Knowledge beyond the knowings of the wise

8.65.10: May not Maghavan harm us

8.65.11: Gift from Indra

8.65.12: Protect me in difficult passages

Metre: Gāyatrī

8.65.1:

O Indra, when you are invoked by men (1,3), from the east, the west, the north or south (2), may you come quickly with your swift (horses) (4).

8.65.2:

Whether you are rapturous in the heaven with its stream of Soma (1), or in the Sun-world (2),

or in the ocean with the Soma-food (may you come here) (3).2

[andhasa: Soma-food; prasravane: the flowing stream]

¹ यदिन्द्र (1), प्राक् अपाक् उदुङ् न्यंग्वा (2), हूयसे नृभिः (3), आ याहि तूर्यम् आशुभिः (4)

² यद्वी प्रस्नविणे दिवो मादयांसे (1), स्वीणीरे (2), यद्वी समुद्रे अन्धंसः (3)

8.65.3:

You are great and wide (2). With words in hymns, we call you, for enjoyment, like the cows (to the fodder) (1,3).
O Indra, come to drink the Soma (4).³

8.65.4:

O Indra, may your chariot bring you here (1,3).
O God, your shining steeds bear
your greatness and your splendour (2,4).
[mahaḥ: splendour; mahimānam: greatness]

8.65.5:

You are voiced (or proclaimed) and you are lauded (1). You are great, forceful and you make the rulers (2). May you come here to drink the pressed out Soma (3).⁵

8.65.6:

We Soma-offerers, invoke you with pleasant offerings (1). May you be seated on this our sacred barhi grass seat (2).

8.65.7:

Since indeed you are common to all who are eternal (1), therefore to you we call, O Indra (2).

[This verse is same as (4.32.13); sādhāraṇaḥ: common to all, (7.63.1); shashvatām: eternal]

³ आ त्वां गीर्भिः (1), महाम् उ्रुः (2), हुवे गार्मिव् भोर्जसे (3), इन्द्र सोर्मस्य पीतयें (4)

⁴ आ तं इन्द्र (1), महिमानं हरेयो देव ते महं: (2), रथे वहन्तु (3), बिभ्रंत: (4)

⁵ इन्द्रं गृण्विष उ स्तुषे (1), महाँ उग्र ईशानुकृत् (2), एहि नः सुतं पिर्व (3)

⁶ सुतार्वन्तः त्वा वृयं प्रयंस्वन्तो हवामहे (1), इदं नौ बहिः आसदे (2)

⁷ यत् चित् हि शर्श्वताम् असि इन्द्र साधारणः त्वम् (1), तं त्वां वयं ह्वामहे (2)

8.65.8:

Men with stones have pressed out this sweet Soma for you (1). Rejoicing in it, may you drink it (2).

8.65.9:

O Lord, who is beyond the knowings of all wise-persons (1), come quickly here (2).

Establish in us the vast inspired knowledge (3).

[ati: beyond; arya: lord;

khya: to know, to reveal, (1.4.3), (6.15.15);]

8.65.10:

May the king give us, the dappled (mares) and those with golden lustre (1). O Gods, may not Maghavan harm us (2).

[Line 2: The knowledge given by Indra may be painful to us if we are tied up in our petty notions. The prayer is, 'make us welcome the knowledge given by Indra'.]

8.65.11:

I receive from Indra (3), the thousands of mares (life-energies) which are delightful (1), vast and wide with golden lustre and resplendent (2). [prthu: wide, spread out]

⁸ इदं तें सोम्यं मधु अधुंक्षुन् अद्रिभिः नरः (1), जुषाण ईन्द्र तत् पिब (2)

⁹ विश्वाँ अर्थो विपश्चितो अति ख्युः (1), त्युमा गहि (2),

अस्मे धेहि श्रवों बृहत् (3)

¹⁰ दाता मे पृषतीनां राजां हिरण्युवीनाम् (1), मा दैवा मुघवां रिषत् (2)

¹¹ सहस्रे पृषंतीनाम् अधि श्रन्द्रं (1), बृहत् पृथु शुक्रं हिरंण्यम् (2), आ देदे (3)

8.65.12:

(Protect me) in my difficult passages (2).

May my children have perfect riches in thousands (1,3).

May they get the inspired knowledge from the gods (4). 12

[Line 4: With this knowledge, may my children not have the sufferings like me.

durga: path with many dangers and sufferings. Its opposite is suga]

66. Indra

Rishi: Kalih Pragathah

8.66.1: Protection of all oppressed by obstructions

8.66.2: Gifts to the watchful and labouring

8.66.3: He uncovers the hiding place of Ray-cows

8.66.4: He does what he wishes

8.66.5: We bring you yajna and voiced words

8.66.6: Be our companion in Soma-offering

8.66.7: He envelops the place with inspired knowledge

8.66.8: Come with your richly diverse thoughts

8.66.9: Who has not heard of his glories?

8.66.10: What is unconquerable for him?

8.66.11: Chant of wisdom-words

8.66.12: Your aspirations are manifold

8.66.13: You, the refuge for the seers

8.66.14: Instruct us about your protections

8.66.15: Offer the Soma to Indra and do not fear

Metre: 1,3,5,7,9,11,13, Brhatī; 2,4,6,8,10,12,14, Satobrhatī;

15, Anushtup;

¹² नपांतो (1), दुर्गहंस्य मे (2), सहस्रेंण सुराधंस: (3), श्रवों देवेषु अंक्रत (4)

8.66.1:

In the pilgrim-yajna, we invoke Indra (4), with the Soma-offerings and the chant of vast (Sāman) (3), for protection of all the oppressed from obstructions (2). Indra is swift and knows the riches (1). (We invoke him) like a master of household (5). [taraḥ: swift, (1.33.12); sabādhaḥ: those who are oppressed and obstructed, (5.10.6), (those united (S), no basis for this)]

8.66.2:

The evil-beings or the firm (gods) or killers (1), cannot withstand the handsome Indra, rapturous with Soma (2). Indra gives gifts (5), to the watchful and labouring persons (3), or to the adorer who gives Soma or chants (4,6). [shashamāna: labouring, (4.2.9); dudhra: evil-beings; muraḥ: the gods who kill; the so called elder gods who later went against truth, mūradevān, (10.87.2); another one is svarbhānu (5.40.5); ādṛtyā: watchful, (1.103.6)]

8.66.3:

Shakra is the purifier, one with steeds (1), is wonderful and golden (2). He, the Vṛṭra-slayer, shakes and uncovers the wide hiding place of the Ray-cows (3). [apāvṛṭim: uncovered, (1.57.1)]

¹ तरोंभिर्वो विदत् वंसुम् इन्द्रं (1), स्वाधं ऊतये (2), वृहत् गायंन्तः सुतसोंमे (3), अध्वरे हुवे (4), भरं न कारिणम् (5) ² न यं दुध्रा वरंन्ते न स्थिरा मुरो (1), मदें सुशिष्रमन्धंसः (2), य आहत्यां शशमानायं (3), सुन्वते (4), दातां (5), जरित्र वृक्थ्यंम् (6) ³ यः शक्रो मृक्षो अश्व्यो (1), यो वा कीजो हिर्ण्ययंः (2), स ऊर्वस्यं रेजयति अर्णवृतिम् इन्द्रो गव्यंस्य वृत्रहा (3)

8.66.4:

He rises up the buried hidden riches accumulated by many (1), and (gives) to the giver (sacrificer) (2).

Indra, the thunderer, one with luminous horses (3), does what he wishes by his will-power (4).

8.66.5:

O hero, one hymned by many (2), whatever you have desired from the sacrificers (1,3), we bring them swiftly to you, O Indra (4), (namely) yajna and the voiced words (5).⁵
[yajña: the complete inner worship with offerings, not merely the rite with the outer offerings.]

8.66.6:

O one with Vajra, invoked by many (2), be our companion in the Soma-offering for Soma-drinkers (1,4), done for your rapture, O one who dwells in light (3). To those who fashion the hymn (word) (5), and to those who pressout the Soma (7), you are the lavish giver of desirable riches (6). [dykṣha: one who dwells in the light, (2.2.1); (4.5.10); brahmakṛtam: one who fashions the word, (7.9.5); sachā: together (with us), (5.16.5), in union with (us)]

⁴ निर्खातं चियः पुंरुसंभृतं वसु उत् इत् वर्पति (1), दाशुषे (2), वृज्री सुंशिप्रो हर्येश्व इत् (3), कर्दिन्द्रः क्रत्वा यथा वर्शत् (4)

⁵ यत् वावन्थं (1), पुरुष्टुत पुरा चित् शूर (2), नृणाम् (3), वयं तत् तं इन्द्र सं भेरामसि (4), युज्ञमुक्थं तुरं वर्चः (5)

⁶ सचा सोमेषु (1), पुरुहूत वज्रिवो (2), मदौय द्युक्ष (3), सोमपाः (4), त्वमिद्धि ब्रह्मकृते (5), काम्युं वसु देष्टः (6), सुन्वृते भुवेः (7)

8.66.7:

We have nourished the thunderer here, yesterday and today (1). The Soma pressed out by us with one mind is here now (2). Now (Indra) envelopes (the place) with the inspired knowledge (3).

8.66.8:

In knowledge he envelopes the tearer (1,3), the one who covers (the knowledge) and the thief (2). O Indra, come here with your richly diverse thoughts (5). May he take pleasure in this affirmative laud of ours (4). [chitra: richly diverse, (2.8.4); vṛka: (the demon) who tears up human beings; wolf; The symbolism of Vṛka is evident. Vṛtra is a destructive force countered and annulled by the force of Indra, the lord of the Divine Mind.]

8.66.9:

What manly deeds are there not performed by Indra (1)? Who has not heard of his glories (2)?
The Vṛṭra-killer is renowned from his birth (3).

[shromatebhiḥ: glories, (6.19.10);
paumsyam: manly prowess, (5.35.4);
virilities of your strength, (5.59.4)]

⁷ व्यमेंनिम्दा ह्यः अपीपेमेह विज्ञिणंम् (1), तस्मां उ अद्य संमृना सुतं भरा (2), आनूनं भूषत श्रुते (3) ⁸ वृकंश्चित् (1), अस्य वार्ण उरामिथः (2), आ व्युनेषु भूषित (3), सेमं नः स्तोमं जुजुषाण (4), आ गृहीन्द्र प्र चित्रयां धिया (5) ⁹ कदु नु अस्य अर्कृतम् इन्द्रंस्यास्ति पौंस्यंम् (1), केनो नु कं श्रोमंतेन न शुंश्चवे (2), जुनुषः परि वृत्रहा (3)

8.66.10:

How is that his vast mights are inviolate (1)? What is unconquerable for the Vṛṭra-killer (2)? He overpowers the evil-traffickers (4), and all those cheaters who see only the day-light (without worrying about the future) (3).

[adhrshtā: inviolate, (7.3.8);

bekanātān: cheaters;

Line 3: In the Veda, evil-forces exist to teach lessons to the human beings in a hard way. When this is done, they are destroyed by Indra. This is not realised by them.]

8.66.11:

O Incomparable Indra (2), called by many, full of multitudes, one with Vajra (4), we bring to you as offerings (1,5), the (chant of) wisdom-words, O Vrtra-slayer (3). [bhṛtim: offerings given by servants (S), puru-tamāsaḥ: full of multitudes, (6.32.1); apūrvyā: incomparable, (6.32.1)]

8.66.12:

Your aspirations are manifold, O one of many deeds (1). O Indra, you are called for protection (2). Rejecting the (offers of) foes (3), come to our Soma-offerings, O treasure (4). O mighty one, listen to my call (5).

¹⁰ कर्दू मही: अर्धृष्टा अस्य तिविषी: (1), कर्दु वृत्रघ्नो अस्तृतम् (2), इन्द्रो विश्वान् बेकनाटाँ अहुईशं (3), उत क्रत्वां पूर्णीर्भि (4)
11 व्यं घां ते (1), अपूर्व्येन्द्र (2), ब्रह्मांणि वृत्रहन् (3),

पुरूतमांसः पुरुहूत बज्जिवो (4), भृतिं न प्र भरामिस (5)

12 पूर्वीश्चिद्धि त्वे तुंविकूर्मिन् आशसो (1), हर्वन्त इन्द्रोतयः (2),
तिरश्चित् अर्यः (3), सबना वसो गहि (4), शविष्ठ श्रुधि मे हर्वम् (5)

[āshasaḥ: aspirations, (5.32.11);
aryaḥ: of the foe, (8.60.12), (not a common meaning);
pūrvīḥ: manifold, (3.20.3);]

8.66.13:

We are yours (1).
O Indra, for us illumined seers, you are the refuge (2).
O one called by many, Maghavan (4),
there is none other than you who can give us happiness (3,5).

8.66.14:

May you rescue us (1,3), from the forces of ignorance, hunger and the assailant (2). Instruct us about your protections (4,6), with your rich variety of thoughts (5).

O one of energies, you know the (right) way (for us) (7).
[abhishastaye: to the assailant, (8.19.26); ava spṛdhi: rescue us, (5.3.9);
Assailant: the non-physical forces; amatiḥ: ignorance, (10.33.2); (8.18.11); the same word with different accents means 'splendour' in (1.64.9)]

8.66.15:

O sons of Kali (Riṣhi), do not fear (2).

Let your pressedout Soma-delight be (for Indra) only (1).

The Destroyers will depart (3).

Of their own accord, they will leave (4).

[dhvasmā: destroyers, (4.6.6);]

¹³ व्यं घां ते (1), त्वे इद्विन्द्र विष्रा अपि ष्मिस (2), नहि त्वद्न्य: (3), पुंरुहूत कश्चन मर्घवन् (4), अस्ति मर्डिता (5) 14 त्वं नो अस्या (1), अमंते: उत क्षुधो अभिशंस्ते: (2), अर्व स्पृधि (3), त्वं ने ऊती तर्व (4), चित्रयां धिया (5), शिक्षां (6), शचिष्ठ गातुवित् (7) 15 सोम् इद्रं: सुतो अंस्तु (1), कलंयो मा विभीतन (2), अपेत् एष ध्वस्म अयंति (3), स्वयं धैषो अपायति (4)

67. Āditya-s

Rishi: Matsyah Sammadah, Maitravarunih Manyah, Matsyah;

8.67.1: The mighty Aditya-s are blissful to us

8.67.2: May they carry us across evil-forces

8.67.3: The rich variety of armour

8.67.4: We pray for your protection

8.67.5: Hasten to us while we are yet living

8.67.6: O Gods, come to the hard-working one

8.67.7: Āditya-s move wonderfully

8.67.8: May not the snare (or bridge) bind us

8.67.9: Destructive net of foes

8.67.10: Great goddess Aditi

8.67.11: Let our children be not harmed

8.67.12: O Aditi, come to us so that our children may live

8.67.13: Protect the laws of working

8.67.14: Release us from the tearer

8.67.15: Arrow of evil-thought

8.67.16: Perpetual enjoyment

8.67.17: May we live well eternally

8.67.18: We seek a new birth

8.67.19: Be gracious to us

8.67.20: Deceitful arrow

8.67.21: Destroy our sins and evil-powers

Metre: Gāyatrī

8.67.1:

The mighty Āditya-s are blissful to us (1,3,5).

We beg them for protection (2,4),

and for satisfying our desires (6).

[sumṛlīkān: blissful to us, (4.1.20);

kshatriyah: one of the might, (4.12.13), warriors, (10.66.8)]

¹ त्यान् नु क्षत्रियाँ (1), अर्व (2), आदित्यान् (3), यांचिषामहे (4), सुमृळीकाँ (5), अभिष्टंये (6)

8.67.2:

May the Āditya-s, Mitra, Varuna and Aryama (1,3), carry us across the evil-forces (2), since they are the knowers (4).

8.67.3:

The utterances and the rich variety of armour (protections) (1), of Āditya-s are ready and sufficient (3,4), for the works of the giver (2).

[varūtham: armour (for protection), (1.23.21) (everywhere in RV); aramkṛte: to make ready and sufficient his works, (2.1.7); ukthyam: the utterance, (10.140.1); the word, (10.11.5)]

8.67.4:

O Varuna, Mitra and Aryaman, great are you (1,3), and great is your protection (2).
We pray for your protections (4).

8.67.5:

O Aditya-s, hasten to us while we are yet living (1), before our death (2).

O Hearers of our calls, where are you (3)?⁵

[abhidhetana: rush to us to save us like rushing to save the fish already trapped (Yaska)]

² मित्रो नो अति अंहुतिं वरुणः (1), पर्षत् (2), अर्यमा आदित्यासो (3), यथां विदुः (4)

³ तेषां हि चित्रम् उक्थ्यं वर्रूथमस्ति (1), दाशुषे (2), आदित्यानाम् (3), अरंकृते (4)

⁴ महिं वो (1), महुताम् अवो (2), वर्षणु मित्रार्यमन् (3), अवांस्या वृंणीमहे (4)

⁵ जीवान् नौ अभि धैतुना आदित्यासः (।),

पुरा हथांत् (2), कर्द्ध स्थ हवनश्रुत: (3)

8.67.6:

Whatever dwelling and armour (of protection) is there (2), (to be given) to the hard-working presser of Soma (1), (come) with them to us with kindly words (O Gods) (3). (shrāntāya: one who puts in effort, (4.33.11); tired by doing work, (S); Recall the Soma-delight is produced only by work;

8.67.7:

O Gods, the sins (done by sinner) are widespread (1).

Ecstasy exists in those who are fault-free (2),

O Āditya-s, who move supremely and wonderfully (3).

[adbhuta-enasah: who are supremely and wonderfully moving (5.87.7), free of sin (S);

adbhuta: wonderful, (everywhere in RV);
ena has several meanings including movement;
The ecstasy among the fault-free persons should make us realise
that it is not necessary to do sins to get joy.]

8.67.8:

May not the snare (or bridge) bind us (1).

Indra is renowned and is a ruler (3).

May he deliver us in this great act (2).

[setuh: snare (S); a bridge (over falsehood), (anṛtasya setu) (7.65.3); this bridge may act as a snare]

⁶ यद्रे: श्रान्तायं सुन्वते (1), वरूथमस्ति यच्छर्दिः (2), तेनां नो अधि वोचत (3)

⁷ अस्ति देवा अंहोः उरु (1), अस्ति रत्नमनागसः (2), आदित्या अद्भेत-एनसः (3)

⁸ मा नः सेतुः सिषेत् (1), अयं महे वृंणक्तु नस्परि (2), इन्द्र इद्धि श्रुतो बुशी (3)

8.67.9:

O gods who are ready to protect (2), let us not be harmed and bound (3), by the destructive net of wicked enemies (1). [mrcha: destructive net (S), (occurs once)]

8.67.10:

I invoke you, the great goddess Aditi (1), who is blissful to us, for satisfying our desires (2). [Line 2 is a part of (8.67.1)]

8.67.11:

You protect us on every side (1).

Let not the slayers do harm to our children (3,4), who are humble or profound or aggressive (2).

[jighāmsataḥ: one who would slay us, (1.36.15); dīna: humble, (10.2.5);]

8.67.12:

O goddess who is expanding and traversing widely (2), put forth your power (to come) to us (3), who are faultless (1), so that our children may live (4). [urūchī: expanding, (1.2.3)]

[े] मा नों मृचा रिंपूणां वृंजिनानांम् (1), अविष्यवः देवां (2), अभि प्र मृक्षत (3)

¹⁰ उत त्वामंदिते महाहं देव्युपं ब्रुवे(I), सुमृळीकाम् अभिष्टंये (2)

¹¹ पिषें (1), दीने गंभीर आँ उग्रंपुत्रे (2), जिघांसत: (3), मार्कि: तोकस्यं नो रिषत् (4)

¹² अनेहो नं (1), उरुब्रजु उर्रू चि (2), वि प्रसंतीवे (3), कृधि तोकार्य जीवसें (4)

8.67.13:

You are the rulers, inviolate, with self-sustaining glory (1), unhurtful (3).

Protect the laws of working (of each god and man) (2). 13

8.67.14:

O Aditya-s, release us from the mouth of the wolf (tearer) (1).

O Aditi, we are bound like thieves (2).¹⁴

8.67.15:

O Ādtya-s, may this arrow of evil-thought go away from us (1), without harming us (2). 15

[sharu: arrow, (8.67.20); apa etu: go away (from us)]

8.67.16:

O great givers, Āditya-s, with your protections (2), we had enjoyment in ancient times (3).

(May we have it) now and perpetually (1).

[nūnam: now:]

8.67.17:

O conscious thinkers (2),

O gods, may we live well eternally (1,4), inspite of the evil-powers who assail us (3).

¹³ ये मूर्धानः क्षितीनाम् अदंब्धासः स्वयंशसः (1), ब्रता रक्षेन्ते (2), अदुहः (3)
14 ते ने आस्रो वृकाणाम् आदित्यासो मुमोचेत (1), स्तेनं बद्धमिव अदिते (2)
15 अपो षु णं इयं शरुः आदित्या अपं दुर्मितिः अस्मत् एतु (1), अज्ञंष्ठुषी (2)
16 शश्वद्धि वंः (1), सुदानव आदित्या ऊतिभिः (2), व्यम् पुरा नूनं बुंभुज्महें (3)
17 शश्वन्तं हि (1), प्रचेतसः (2), प्रतियन्तं चिदेनसः (3),
देवाः कृण्थ जीवसें (4)

8.67.18:

O Āditya-s, we seek a new (birth) (1), by which we may conquer (the hostiles) (2), (may it) release us from our bonds (3), just as a prisoner (is freed), O Aditi (4). ¹⁸
[(8.24.26) has a similar idea; navyam: new (birth), (8.24.26), (3.31.19); sanyasa: (may we) conquer, (8.24.26), (3.31.19)]

8.67.19:

We do not have the power to cross (the hostiles) (1). May you be gracious to us (and help us), O Āditya-s (2). [tat tara: that (power) to cross;]

8.67.20:

O Āditya-s, this shining weapon is an artful arrow (2); (may it) not destroy us before oldage (3). [vivasvata: shining; heti: weapon, missile, (3.30.17); kṛtrimā: artful, deceitful, not based on depth, (1.55.6); sharum: arrow, (7.71.1), (10.99.7), (8.67.15)]

8.67.21:

O Āditya-s completely destroy on all sides (2,4), our sins and our enemies (1), (destroy) the collection (of weapons) (3), and the powers of evil (5).²¹

¹⁸ तत् सु नो नब्यं (1), सन्यंस आदित्या (2),
यत् मुमोचित बन्धात् (3), बृद्धम् ईव अदिते (4)
19 न अस्माक्षमस्ति तत् तर् आदित्यासो अतिष्कदे (1),
यूयम् अस्मभ्यं मृळत (2)
20 मा नो हेति: विवस्वत आदित्याः (1), कृत्रिमा शर्षः (2),
पुरा नु ज्रसो वधीत् (3)
21 वि षु द्वेषो वि अंहतिम् (1), आदित्यासो (2),
वि संहितम् (3), विष्वकृ वि वृहता (4), रर्पः (5)

[vi in line 3: stands for line 4;

samhitā: collection, (8.96.2)

rapāmsi: powers of evil, (1.69.4);

vi vṛhatā: completely destroy;]

68. Indra and gifts

Rishi: Priyamedhah Angirasah

8.68.1: Lord of existence

8.68.2: You fill everything with your greatness

8.68.3: The golden and all-pervading Vajra

8.68.4: Protection of men of vision

8.68.5: He is with the lustres of the Sun-world

8.68.6: He is beyond measures

8.68.7: He is the lord of dancers

8.68.8: No one can attain your friendship

8.68.9: Recover the Sun lying in darkness

8.68.10: Protect me amidst plenitudes

8.68.11: Yajna is wide-extended in you

8.68.12: May we live gracefully for long

8.68.13: We meditate for the advent of gods in us

Praise of giving

8.68.14: Six powers come to me

8.68.15: Gifts from the son of Rksha

8.68.16: Gifts from the son of Atithigva

8.68.17: Gifts having pure qualities

8.68.18: A ruddy mare

8.68.19: I have not heard any censure

Metre: 1,4,7,10, Anushtup; 2-3,5-6,8-9,11-19, Gäyatrī;

8.68.1:

We bring you for our protection and bliss (2), just like a car (1).

You are the doer of many deeds, subduer of foes (3), mighty and the lord of existence (4).

[rti-saham: one who defies the onslaught, (1.64.15)]

8.68.2:

You are with many strengths, many powers of will (1). You have many energies and all-pervading (2). You fill everything with your greatness (3).²

8.68.3:

O great one (2), by your greatness, you move (1,4), grasping in your hands (5), the golden and all-pervading Vajra (weapon) (3,6).³ [*iyate:* to move, (4.8.4)]

8.68.4:

I invoke Indra for the protection (4), of men of vision in their movements (3), and (for protection) of chariots (5).

Indra is the leader of all beings (1), the lord of the might and one who does not bow down (2).

¹ आ त्वा रथं यथा (1), ऊतये सुम्नायं वर्तयामसि (2),
तुविकूर्मिम् ऋतीषहमिन्द्र (3), शविष्ठ सत्पंते (4)

² तुर्विशुष्म तुर्विक्रतो (1), शर्चीवो विश्वया मते (2), आ पेप्राथ महित्वना (3)

³ यस्यं ते महिना (1), मृहः (2), परि ज्मायन्तम् (3), ईयतुः (4), हस्ता (5), वज्रं हिरण्ययम् (6)

⁴ विश्वानरस्य (1), वः पतिम् अनानतस्य शर्वसः (2), एवश्च चर्षणीनाम् (3), ऊती हुवे (4), रथानाम् (5)

8.68.5:

Many men call him for protection (4). He satisfies the desires of aspirants (1). He increases his devotees all the time (2), and he is with the lustres of the Sun-world (3).

8.68.6:

Indra is beyond measures, worthy of the luminous riks (1). He is forceful with perfect achievements (2). He is the lord of all riches (3).

8.68.7:

I impel that great Indra to drink the Soma (2), for getting the achievements (1).

He is the lord of the ancient singers of hymns (3).

He is the lord of the dancers among the strivers (4).

[nrtuh: dancers, (8.92.3)]

8.68.8:

O mighty one, no mortal can attain your friendship (1). None can possess your might (2).

⁵ अभिष्टेये (1), सदावृधं (2), स्वर्मीळ्हेषु (3), यं नरः नाना हर्वन्त ऊतये (4)

⁶ प्रोमात्रम् ऋचीषम्म् इन्द्रम् (1), ख्रग्नं सुराधसम् (2), ईशानं चित् वसूनाम् (3)

⁷ तंतिमत् राधंसे (1), मह इन्द्रं चोदामि पीतयें (2), यः पूर्व्याम् अनुष्टुतिमीशें (3), कृष्टीनां नृतुः (4)

⁸ न यस्यं ते शवसान सख्यम् आनंश मर्त्यः (1), निकः शवांसि ते नशत् (2)

8.68.9:

Protected by you, and you as our ally (1), may we (recover) the waters and the Sun (2), and the great riches (3).

May we be victorious in battles, O thunderer (4).

[Line 2: recover the Sun lying in darkness, (3.39.5)]

8.68.10:

O one who takes most joy in the words (2), we seek you in the yajna-s and (the recitals of) words (1). O Indra, in the plenitudes, protect (3), myself who has many types of knowledge (4). [purumāyan: many types of knowledge, (6.18.12)]

8.68.11:

Your friendship is sweet (1), your guidance is sweet, O thunderer (2). The yajna is wide-extended in you (3).¹¹ [vitantasāyyaḥ: Line 3 is part of (8.6.22); pranītiḥ: (your) guidance by your own example]

8.68.12:

Shape (or build) our body so that it is wide (1). Make for us a wide dwelling (2). Give us wide (felicities), so that we may live gracefully for long (3). 12

⁹ त्वा-ऊर्तासः त्वा युजा (1), अप्सु सूर्ये (2), महद्धनम् (3), जयेम पृत्सु विज्ञवः (4)

¹⁰ तं त्वां युज्ञेभिरीमहे तं गीभिः (1), गिर्वणस्तम (2), इन्द्र यथां चित् आविध वाजेषु (3), पुरुमाय्यम् (4)

¹¹ यस्य ते स्वादु सुख्यं (1), स्वाद्वी प्रणीतिः अद्रिवः (2), यज्ञो वितन्तसाय्यः (3)

¹² उरु णस्तुन्वे तर्न (1), उरु क्षयांय नस्कृधि (2), उरु णौ यन्धि जीवसै (3)

[Line 1: The body refer to all the three bodies namely physical, vital and mental;

tane: shaping, building, (2.9.2);

tanve: body, (1.23.21)]

8.68.13:

We meditate for the advent of the gods in us (1). (and the grant of) wideness to our men and our Ray-cows (2). (We pray) for the wideness of the paths for the chariot (3). [panthām: paths, it is symbolic, not physical; manāmahe: we meditate, (8.11.5)]

8.68.14:

Six powers (beings) in the rapture of Soma come to me (1). They enter bearing sweet gifts (2).

8.68.15:

I have received two straight going steeds from Indra (1), two green (or luminous) steeds from the son of Rksha (2), two ruddy horses from the son of Ashvamedha (3). [Here horses indicate life-energies. The names like Rksha or Ashvamedha are also symbolic.]

8.68.16:

I have received two perfect chariots from the son of Atithigva (1). From the son of Rksha, I received a pair of reins (2), a pair of steeds of perfect form from the son of Ashvamedha (3). [Line 2: su-abhishūn: reins, the instruments to control the life-energy]

¹³ वुरुं नृभ्यं वुरुं गर्व (1), वुरुं रथाय पन्थाम् (2), देववीतिं मनामहे (3)
14 वर्ष मा षट् द्वाद्वा नरः सोमस्य हष्यां (1), तिष्ठन्ति स्वादु-रातयः (2)
15 ऋजी ईन्द्रोत आ देदे (1), हरी ऋक्षंस्य सूनविं (2), आश्वमेधस्य रोहिता (3)
16 सुरथां आतिथिग्वे (1), स्वंभीशून् आर्क्षे (2), आश्वमेधे सुपेशंसः (3)

8.68.17:

I have received from Indrota, son of Atithigva (2), six pairs of horses, along with their mares (1,3), all of which have pure qualities (4); these gifts are in addition to the earlier ones (5). [vadhū-matah: female powers of movement, mares, (6.27.8)]

8.68.18:

Among them (in the middle), is a straight-going, mighty ruddy mare (1), with excellent reins and whips (2). 18

8.68.19:

(O kings), friends of plenitude mortals are used to criticism (2). Still I have not heard any censure (about gifts) (1,3).

69. Indra and others

Rishi: Priyamedhah Āngirasah;

Indra: (1-10), (13-16); Varuna: (11-12)

8.69.1: Illumines thoughts for winning of purity

8.69.2: Lord of the unslayable (Ray-cows)

8.69.3: Soma with the three infusions

8.69.4: Lord of existence and the son of truth

8.69.5: We will praise him with hymns

8.69.6: The Ray-cows milk the Soma

8.69.7: Indra and I ascend to our home

8.69.8: Sing for Indra

¹⁷ षळश्वाँ (1), आतिथिग्व ईन्द्रोते (2), वृधूमंतः (3), सर्चां पूतक्रंतौ (4), सनम् (5)

¹⁸ ऐषुं चेतृत् वृषंण्वती अन्तः ऋज्रेषु अरुषी (1), स्वभीशुः कशांवती (2)

¹⁹ न (1), युष्मे वाजबन्धवो निनित्सुः चन मर्त्यः (2), अवद्यम् अधि दीधरत् (3)

8.69.9: Drum and other musical instruments

8.69.10: Ray-cows free of imperfection

8.69.11: All-gods and Varuņa

8.69.12: O Varuņa, seven rivers flow down from your summit

8.69.13: Leader is freed of all his foes

8.69.14: Shatters the cloud to release the waters

8.69.15: He is ready to kill the beast (Ahi)

8.69.16: Ascend the golden chariot

8.69.17: Men serve this self-ruler with surrender

8.69.18: Sons of Priyamedha attain the supreme

Metre: 1,3,7-10,12,15, Anushtup; 2, Ushnik; 4-6, Gāyatrī;

11,16, Pangktih; 17-18, Brhatī;

8.69.1:

To Indu (Soma) who brings joy to the heroes (2), present the impulsions in the triple rhythm (1). Along with the goddess of many thoughts (4), he illumines the thoughts for the winning of the purity (3,5). [medhasātaye: in the winning of the purity, (8.40.2); purandhyā: goddess of many thoughts, (2.1.3); Lines (3,5): he: Soma]

8.69.2:

(Invoke) Indra who makes the sound with the dawns (1), and who makes sound with the rivers (2). He is the lord of the unslayable (Ray-cows) (3). (O sacrificer), you desire the Ray-cow (4). [nadam: to sound; odatī: dawns]

¹ प्रप्रं वः त्रिष्टुभुम् इषं (1), मुन्दत्-वीराय इन्दंवे (2), धिया वो मेधसातये (3), पुरंध्या (4), विवासति (5)

² नृदं व ओदंतीनां (1), नृदं योयुंवतीनाम् (2), पतिं वो अध्यानां (3), धेनूनाम् ईषुध्यसि (4)

8.69.3:

The spotted (Ray-cows) give milk profusely like a well (1,3). They are in the place of the birth of gods (4). They mix the Soma (2), with the three infusions from the shining heaven (5). [dohasaḥ: give milk profusely; vishaḥ: place; sūda: well, (S); fountain, (9.97.44)]

8.69.4:

Sing the illumining rks with wisdom words to the knower (2), the protector of Ray-cows (1).

He is the lord of existence and the son of truth (3).

8.69.5:

May the horses make him be seated (1), on the shining barhi seat (2). We will praise him with hymns (3).⁵ [sam-navāmahe: to praise with hymns (S); aruṣhī: shining;]

8.69.6:

To Indra, the Ray-cows have milked out (1,3), the sweet Soma with infusions, to him with Vajra (2,4), Indra finds (Soma) standing in their midst (5). [upahvare: standing in their midst, (8.96.14)]

³ ता अस्य सूर्ददोहसः (1), सोमं श्रीणन्ति (2), पृश्रयः (3), जन्मन् देवानां विश्राः (4), त्रिषु आ रौचुने दिवः (5)

⁴ अभि प्र गोपतिं (1), गिर इन्द्रं अर्च यथां विदे (2), सूनुं सत्यस्य सत्पतिम् (3)

[ి] आ हर्रयः ससृज्ञिरे (1), अरुषीः अधि बुर्हिषि (2), यत्राभि सं-नवामहे (3)

⁶ इन्द्रीय गार्व (1), आशिरं (2), दुदुहे (3), वृज्रिणे मधुं (4), यत् सीम् उपह्ररे विदत् (5)

8.69.7:

Indra and I ascend to our home, the world of Sun (1).

Having drunk the sweet Soma (2),
let us be united in the thrice-seven plane of the friend (3).

[vishtapam: established word, supreme abode, (8.34.13, 8.32.3, 8.67.5, 8.91.5); Sun-world, (9.34.5, 9.113.10, 1.46.3) etc., vishtapi: 8.97.5

bradhnasya: the Great One (Sun), (3.7.5, 9.113.10, 8.4.13);

bradhnasya vishtapam, occurs in (9.113.10)]

8.69.8:

Sing the word of illumination (1), sing excellently (for Indra) (2); sing, O sons of Priyamedha (3).

May your sons sing (4), sing as if in front him, the overthrower of foes (5).

8.69.9:

The drum makes its sound (1);
godhā (instrument) makes its own voice (2).
The tawny bow-string leaps to and fro (3);
raise the chant of wisdom words to Indra (4).

⁷ उत् यत् ब्रध्नस्यं विष्टपं गृहमिन्द्रश्च गन्वहि (1), मध्वः पीत्वा (2), संचेवहि त्रिः सप्त सस्युः पदे (3)

⁸ अर्चीत् (1), प्र अर्चीत् (2), प्रियमेधास्रो अर्चीत (3), अर्चीन्तु पुत्रका (4), उत पुरं न धृष्णु अर्चत (5)

⁹ अर्व स्वराति गर्गरो (1), गोधा परि सनिष्वणत् (2), पिङ्गा परि चनिष्कदत् (3), इन्द्रीय ब्रह्म उर्धतम् (4)

8.69.10:

Just as the rivers move everywhere (1), the Ray-cows free of imperfection (move) (2), grabbing the impurities (3), so that Indra can drink the pure Soma (4). ¹⁰
[The Rays of knowledge grab the impurities in the Soma pressed out and make it pure; enyah: rivers, (5.53.7); anapasphurantīm: free of any imperfection, (4.42.10)]

8.69.11:

Indra drinks (the Soma), Agni drinks (1).

The All-gods become rapturous with Soma (2).

May Varuna dwell here (3).

The waters praise him (4),
just as cows sound out when meeting the calves (5).

8.69.12:

O Varuṇa, you are a great god (1).

The seven rivers flow down from your summits (2), just as the flood goes down the slopes (3).

[kākudaḥ: summits, (1.8.7)]

¹⁰ आ यत् पर्तन्ति एन्यः (1), सुदुघा अनेपस्फुरः (2), अपस्फुरं गृभायत् (3), सोमम् इन्द्रीय पातेवे (4) ¹¹ अपात् इन्द्रो अपीत् अग्निः (1), विश्वे देवा अमत्सत (2), वरुण इदिह क्षयत् (3), तमापी अभ्यन्षत (4), वृत्सं संशिश्वेरीरिव (5) ¹² सुदेवो असि वरुण (1), यस्य ते सप्त सिन्धेवः अनुक्षरंन्ति काकुदं (2), सूम्यं सुषिरामिव (3)

8.69.13:

When Indra impels his well-yoked rushing horses (1), to come to the giver (2),

then the leader, the galloper with his body like that of a model (3), is delivered from (all his enemies) (4).

[upamā: becomes neighbour (1.31.15), model, (1.113.15); takva: galloper, (1.66.1); vyatīn: rushing, prancing;]

8.69.14:

The mighty Indra, comes galloping from the realms beyond (1), and overcomes all the enemies (2).

The one from beyond with potential powers shatters (3,5), with his words the cloud, matured to release the rain (4,6).

[Line 3: Here the cloud is Vrtra who is blocking waters. Indra with his chant of words smashes and releases the waters.

odanam: cloud (S); pachyamānam: matured, readied;

kanīna: with energies yet to manifest, (3.48.1);

ohate: comes galloping, (5.52.10); (ohate in (5.42.10) has different accents, different meaning)]

8.69.15:

Like a young boy, (Indra) has ascended his new chariot (1). For the sake of the father and mother (earth and heaven) (2), with his all-pervading will-power (4), he gets ready (to kill) the powerful beast (Ahi) (3). ¹⁵ [mrgam: beast, (Ahi), (5.29.4); vibhu: all-pervading, (5.5.9); pakṣhat: get ready, prepare, (10.28.18);]

¹³ यो व्यतीन् अफाणयृत् सुर्युक्ताँ उप (1), दाशुषे (2), तको नेता तदित् वर्षुः उपमा (3), यो अर्मुच्यत (4) 14 अति इदुं शुक्र ओहत् इन्द्रो (1), विश्वा अति द्विषः (2), भिनत् कनीने (3), ओदनं पुच्यमानं (4), परो (5), गिरा (6) 15 अर्भको न कुमारको अधि तिष्ठन् नवं रथम् (1), स पक्षत् महिषं मृगं (2), पित्रे मात्रे विभुक्रतुंम् (3)

8.69.16:

O handsome master of house (1), ascend the golden chariot (2).

Let us be companions in this car whose home is heaven (3), which is red, faultless with thousand pillars (4,6), and which goes to give peace and well-being for all (5).

[Line 1 is in (5.22.4); dampati: master of the house (dam), (human body), (5.22.4)]

8.69.17:

Men who have offered prostrations of surrender (1), serve this self-ruler (2).

When his horses bring him on his way for his giving blissful gifts (4), they get the well-established riches (3).

[sudhitam: well-established, (8.23.8)]

8.69.18:

Having prepared the sacred seat and placing the offerings (4), the sons of Priyamedha (2), in their chief forward movement (3), attain the ancient (or supreme) dwelling of the deities (1,5). [prayasa: delight, (4.5.6); prayatim: moves forward, (5.28.6), (3.29.16)]

¹⁶ आ तू सुशिप्र दंपते (1), रथं तिष्ठा हिर्ण्ययम् (2), अर्थ युक्षं सचेवहि (3), सहस्रीपादम् अरुषं (4), स्वस्तिगाम् (5), अनेहस्मम् (6)

17 तं घैमित्था नमस्विन् (1), उपं स्वराजमासते (2),
अर्थं चिदस्य सुधितं (3), यत् एतंव आवर्तयन्ति दावने (4)

¹⁸ अनुं प्रतस्य ओकंसः (1), प्रियमेधास एषाम् (2), पूर्वामनु प्रयंतिं (3), वृक्तवंहिषो हितप्रयस (4), आशत (5)

Anuvāka 8: Sūkta-s (70-80)

70. Indra

Rishi: Puruhanmā Āngirasaḥ

8.70.1: King of all men

8.70.2: His two-fold powers

8.70.3: A worshipper of Indra cannot be harmed

8.70.4: Ray-cows praise him

8.70.5: A thousand suns cannot match you

8.70.6: You have filled the strengths of all

8.70.7: The antidivine mortal

8.70.8: Indra comes to any place called

8.70.9: Lift us up for getting knowledge

8.70.10: Protect the seekers of truth and the censurers

8.70.11: Parvata hurls down the destroyers

8.70.12: You desire our welfare

8.70.13: Desire the will to work, O friends

8.70.14: You give a Ray-cow to everyone

8.70.15: The hero brings us three calves

Metre: 1,3,5,7-11, Brhatī; 2,4,6, Satobrhatī; 12, Shankumatī;

13, Uşhnik; 14, Anuşhtup; 15, Purauşhnik;

8.70.1:

I praise the supreme (Indra), the Vṛṭra-slayer (4); He is the king of all men (1). He, with the unseizable Ray moves in chariots (2), overcoming all armies (3).

¹ यो राजां चर्षणीनां (1), याता रथेंभिरध्रिगुः (2), विश्वांसां तरुता पृतनानां (3), ज्येष्ट्रो यो वृत्रहा गृणे (4)

8.70.2:

O Puruhanman, for your protection, illumine (in yourself) (1), Indra, who sustains all with his two-fold powers (2). With the Vajra placed in his hands, he, full of vision (3), is like the Sun in the great heaven (4). [darshata: one with a vision, (8.74.5); shumbhata: illumine, (1.21.2); vidhartah: one who sustains all, (2.1.3)]

8.70.3:

By means of actions, no one can harm a person (1), who worships Indra with yajna (2,4).

Indra increases forever (in him) (3).

He is sung by all and is great (5), inviolable with impetuous (ever-daring) might (6).

[indram na: exclusively Indra; all deities are regarded as one, Indra in the present context]

8.70.4:

He is invincible, fierce and overcomer (of foes) in all battles (1). On his being born, the Ray-cows (3), great and moving in wide spaces (2), praised him continuously (4). The heaven and earth praise him continuously (5).

[urujrayaḥ: moving in vast spaces, (5.8.6), (7.39.3); sam anonavuḥ: praise continuously, (1.80.9); prtanāsu: battles, (8.60.12);]

² इन्द्रं तं शुंम्भ पुरुहन्मन् अवंसे (1), यस्यं द्विता विध्तीरें (2), हस्ताय वज्रः प्रति धायि दर्शतो (3), महो दिवे न सूर्यः (4) ³ निकृष्टं कर्मणा नशत् (1), यः चकारं (2), सदावृधम् (3), इन्द्रं न युशैः (4), विश्वगूर्तम् (5), ऋभ्वंसम् अधृष्टं धृष्णवौजसम् (6) ⁴ अषोळ्हम् उग्रं पृतंनासु सास्तिहें (1), यस्मिन् महीः उरुज्ञयः (2), सं धेनवो जायंमाने (3), अनोनवुः (4), द्यावः क्षामौ अनोनवुः (5)

8.70.5:

O Vajrin, your (strength) cannot be matched (2), by a hundred heavens or a hundred earths, O Indra (1). A thousand Suns, anything born (3), or the heaven and earth cannot match you (3).

8.70.6:

O showerer, mighty one, with your might (2), you have filled the great strengths (of all) (1).

O Vajrin, with your rich variety of protections (4), protect all the Ray-cows in our stall (3).

[Line 2: 'all' includes foes also; vṛṣḥṇya: strengths (of foes), (1.51.7); paprātha: filled, (7.20.4)]

8.70.7:

The anti-divine long-lived mortal (2), does not get any force (or impulsion) (from Indra) (1), who is yoked with steeds leading to the goal (3), or yoked with the luminous steeds (hari) (4). [na āpat: does not obtain; etagvā: leading to the goal, (1.115.3), many-hued (S); etasha: steeds;]

⁵ यत् द्यार्व इन्द्र ते शतं शतं भूमीरुत स्युः (1), न त्वां विज्ञन् (2), सहस्रं सूर्या अनु न जातम् (3), अष्ट रोदंसी (4) ⁶ आ पेप्राथ महिना वृष्ण्यां (1), वृष्नन् विश्वां शविष्ट शवंसा (2), अस्माँ अंव मघवन् गोमंति ब्रजे (3), विज्ञाः चित्राभिः कृतिभिः (4) ⁷ न सीम् अदेव आपृत् इषं (1), दीर्घायो मर्त्यः (2), एतंग्वा चिद्य एतंशा युयोजते (3), हरी इन्द्रों युयोजते (4)

8.70.8:

(Invoke) the great Indra for gifts and for victory (in battles) (1). (He comes) to offerings whether in depths or difficult passages (2), (he comes) to the offering of the plenitude (3).

[āraņeṣhu: ā - areṇeṣhu: difficult passages Line 2: havyaḥ: offering, (everywhere in RV) sakṣhaṇim: to conquer (with the grace of Indra), (9.71.4, 9.78.3)]

8.70.9:

O treasure, O hero, lift us up (1), for (the attainment of) great achievements (2).

O Maghavan, (lift us up) for getting the great opulences (3).

Lift us up for getting the great inspired knowledge (4).

[maghattaya: for the gain of riches;

ut mṛṣhasva: to lift;]

8.70.10:

Completely satisfy those who seek the truth (1,3), but (protect) also the censurers (of your actions) (2). O one with abundant might (5), shelter us in the middle of your wideness (4,6). Smite the dāsa foe with your blows (7).

[Censurers need to be protected, since sometimes they point out the shortcomings in the seekers. Most of us act sometimes as censurers criticisng God for the happenings around us.]

[ै] तं वो महो महाय्यम् इन्द्रं दानायं सक्षणिम् (1), यो गाधेषु य आरंणेषु हन्यो (2), वाजेषु अस्ति हन्यः (3) १ उदू षु णो वसो महे मृशस्यं श्र् (1), राधंसे (2), उदू षु महौ मंघवन् मृघत्तंय (3), उदिन्द्र श्रवंसे महे (4)

¹⁰ त्वं ने इन्द्र ऋत्यु: (1), त्वा-निदो (2), नि तृम्पिस (3), मध्ये वसिष्व (4), तुविनृम्णु: (5), उर्वो: (6), नि दासं शिश्रथो हथै: (7)

8.70.11:

May your friend Parvata hurl down from heaven the foe (3), who follows other laws of action, is opposed to human beings (1), does not perform yajna and is not a seeker of gods (2).

May Parvata the perfect smiter hurl down the Destroyer (4).

[anya vrata: laws opposed to those of gods;]

8.70.12:

O mighty Indra, with blissful gifts in your hands (1), grasp the powers which support us (2),
O one who desires (our welfare) (3).
Grasp all of them twice, O one who desires us (4).

[dhānam: special powers which are enjoyable by physical body; grains in outer rite; details in (1.16.2) (KS); (3.35.2)]

8.70.13:

O friends, desire the will to do the work (1). How else can we prepare the hymn to Indra (2)? He gives the enjoyment to the wise (3). He is fearless (or undeviating) from path (4). ¹³ [ahrayaḥ: fearless, (1.74.8); undeviating, (3.2.4); rādhāma: to prepare, (1.41.7); sharasya: to the one with arrow, Indra;]

¹¹ अन्यत्रतम् अमोनुष्म् (1), अयेज्वानम् अदेवयुम् (2), अव स्वः सखा दुधुवीत् पर्वतः (3), सुघ्नाय् दस्युं पर्वतः (4) 12 त्वं नं इन्द्र आसां हस्ते शविष्ठ दावने (1), धानानां न सं गृंभाय (2), अस्मयुः (3), द्विः सं गृंभाय अस्मयुः (4) 13 सखायः क्रतुंमिच्छत (1), कथा राधाम श्रास्ये उपस्तुतिं (2), भोजः सूरियों (3), अह्रयः (4)

8.70.14:

O worshipful one, you are praised by many rishis (1,3), who have prepared the sacred seats (for gods) (2). For each person, one by one, you give a calf (4). [samaha: worshipful, (5.53.15)]

8.70.15:

Maghavan, the hero in the divine state (2), brings us three calves (Ray-cows) (3), holding them by their sound (1), just as the unborn gods are established near the seers (4).

[Line 3: the three calves or Ray-cows stand for the three Rays of knowledge from the three planes; 'calves' indicate that the knowledge is yet to grow.]

71. Agni

Rishi: Sudīti Āngirasaḥ; Purumīļha Āngirasaḥ

- 8.71.1: O Agni, guard us from hostiles and mortal foes
- 8.71.2: Mortal wrath has no power
- 8.71.3: Child of energy
- 8.71.4: Your gifts are safe
- 8.71.5: Speeding towards riches
- 8.71.6: Wealth with many strengths
- 8.71.7: Deliver us not to the evil-thoughted
- 8.71.8: You have power over riches
- 8.71.9: Friend
- 8.71.10: Our prostration of surrender
- 8.71.11: Knower of all things born

¹⁴ भूरिभिः समह ऋषिभिः (1), बर्हिष्मिद्धः (2), स्तविष्यसे (3), यदित्थम् एकमेकम् इत् शरं वत्सान् पराददः (4)

¹⁵ कुर्णगृह्यां (1), मुघवां शौरदेव्यो (2), वृत्सं नः त्रिभ्य आनयत् (3), अजां सूरिः न धातवे (4)

8.71.12: I praise Agni in the journeying

8.71.13: The indwelling guardian of the body

8.71.14: Pray for inspired knowledge

8.71.15: Give us the peace in the movement

Metre: 1-9, Gāyatrī; 11,13,15, Brhatī; 10,12,14, Satobrhatī;

8.71.1:

O Agni, guard us by your lights (1), from every hostile force and from mortal foe (2). [mahobhih: by your lights; by your greatnesses;]

8.71.2:

O beloved in your birth (2), mortal wrath has no power over you (1). You are master of the nights (3).² [paurusheya: mortal;]

8.71.3:

O child of Energy, O happy light (2), along with all the gods (1), may you give us the wealth in which are all boons (3).

8.71.4:

O Agni, the hostile forces cannot separate the Riches (1), from the mortal giver whom you rescue (2).

[े] त्वं नो अग्ने महोभिः पाहि (1), विश्वस्या अरातेः उत द्विषो मर्त्यस्य (2),

² नृहि मृन्युः पौरुषेयु ईशे हि वे: (1), प्रियजात (2), त्विमदेसि क्षपावान् (3)

³ स नो विश्वेभिः देवेभिः (1), ऊर्जी नपात् भद्रशोचे (2), रियं देहि विश्ववारम् (3)

⁴ न तमेग्रे अरोतयो मर्तं युवन्त रायः (1), यं त्रायसे दाश्वांसम् (2)

8.71.5:

O Agni, O illumined seer, he whom you speed towards riches (3), in the winning of the purity (2), he reaches among the Ray-Cows by your protection (4).⁵

8.71.6:

O Agni, you bring to the mortal giver (2), the wealth in which are the many strengths (1). Lead us towards greater riches (3).

8.71.7:

O knower of all things born, protect us (1,3); deliver us not to the evil-thoughted one (2), or to the mortal, who would bring on us calamity (4).

8.71.8:

O Agni, let not the undivine take away from us (1,3), anything that was given by you, the divine (2). You have power over the riches (4).

8.71.9:

You are the measurer to us (1,3), your adorers of a mighty wealth (2,5,7), O child of Energy, O Friend, O shining One (4,6).

⁵ यं त्वं विष्र (1), मे्धसातौ अग्ने (2), हिनोषि धनाय (3), स तबोती गोषु गन्तां (4)

⁶ त्वं र्यिं पुरुवीरमग्ने (1), दाशुषे मर्ताय (2), प्र णौ नय वस्यो अच्छे (3)

⁷ जुरुष्या णो (1), मा पर्रा दा अघायते (2), जातवेदः (3), दुराध्ये मर्ताय (4)

[ै] अग्ने मार्किष्टे (1), देवस्यं रातिम् (2), अदेवो युयोत (3), त्वमीशिषे वसूनाम् (4)

[ै]स नो (1), बस्ब (2), उपं मासि (3), ऊर्जो नपात् (4), माहिनस्य (5), सखें बसो (6), जरितृभ्यः (7)

[māhinaḥ vasva: mighty wealth; upamāsi: measurer;]

8.71.10:

May our words go towards you (1,3), with your keen light and your vision (2,4).

Our sacrifice to you (is given) with surrender for our protection (5,7), (you are) widely proclaimed, the master of many riches (6).

8.71.11:

To the Agni, the Son of force, the knower of all things born (1), (we pray) for the gift of our desirable things (2).

Twofold, he becomes the immortal in the mortals (3).

(He is) the rapturous Priest of the call in man (4).

[This verse is a continuation of the earlier one.]

8.71.12:

(I praise) Agni for you in your worship to the gods (1); (praise) Agni in the journeying of the pilgrim-sacrifice (2); (praise) Agni in the supreme thoughts (3), (praise) Agni in the war-horse (4), (praise) Agni for perfection in our field (5). [Verse addressed to fellow sacrificers.]

¹⁰ अच्छा न: (1), शार-शौचिष् (2), गिरौ यन्तु (3), दर्शतम् (4), अच्छा युज्ञासो नर्मसा (5), पुरूवसुं पुरुप्रशस्तम् (6), ऊतये (7)

¹¹ अग्निं सूनुं सहंसो जातवेदसं (1), दानाय वार्याणाम् (2), द्विता यो भूदमृतो मर्त्येषु आ (3), होता मुन्द्रतमो विशि (4)

¹² अश्रिं वो देवयुज्यया (1), अश्रिं प्रयत्यध्यरे (2), अश्रिं धीषु प्रथमम् (3), अश्लिमवीति (4), अश्लिं क्षेत्रीय सार्धसे (5)

8.71.13:

May Agni give us force in his comradeship (1), he who has power for the desirable things (2).

Agni we seek continually in the Son of our begettings (3), as the shining one and the guardian of the body who dwells in us (4).

[toka tanaya: see (8.23.12), (8.103.7);]

8.71.14:

With your chants pray to Agni of the keen flame (1,3), for the protection, O Purumilha (2,5). (Pray to) Agni for the Treasure (4). Men pray to Agni for the inspired knowledge (6), and a house for a splendid light (7). 14

8.71.15:

We hymn Agni with our words (1,3), so that he may remove from us the hostile power (2). (We hymn) Agni to give to us the peace in the movement (4). He is in all men like a protector to whom they may call (5). He is the daylight of the wise (6). [shamyo: peace in movement]

¹³ अग्निरिषां सुख्ये देदातु न् (1), ईशे यो वार्याणाम् (2), अग्निं तोके तनेये शर्थदीमहे (3), वसुं सन्तं तन्पाम् (4)

¹⁴ अग्निम् ईंळिष्व (1), अर्वसे (2), गार्थाभिः शीरशौचिषम् (3), अग्निं राये (4), पुरुमीळ्ह (5), श्रुतं नरोऽग्निं (6), सुंदीतयें छुर्दिः (7)

¹⁵ अप्तिं (1), द्वेषो योत्वै नौ (2), गृणीमसि (3), अप्तिं शं योश्व दातंवे (4), विश्वांसु विश्व अवितेव हव्यो (5), भुवृत् वस्तुः ऋषूणाम् (6)

72. Agni

Rishi: Haryatah Pragathah

8.72.1: Make the offering to Agni

8.72.2: Comradeship of Agni

8.72.3: They seize the peace

8.72.4: His bow is well-tempered

8.72.5: No one can bind him

8.72.6: Great and vast yoking

8.72.7: Seven powers milk the one

8.72.8: Made the covering sheath to fall

8.72.9: The triple pilgrim yajna

8.72.10: All-pervading well

8.72.11: Soma poured on the lotus

8.72.12: The great Soma jar

8.72.13: Pour a splendour

8.72.14: They know their own home

8.72.15: Agni made the Sunworld

8.72.16: Seven-planed nourishing force

8.72.17: He received the healing power by the Sun

8.72.18: The plane that is to be his foundation

Metre: Gāyatrī

8.72.1:

Do you make the offering (1), the Priest of the pilgrim-rite has come and he conquers again (2), for he knows the commandment (of Agni) (3).

8.72.2:

Let him sit within close to the keen burning ray (1). He is the Priest of the call in thinking man (2). Accepting the comradeship of the Agni (3).

¹ ह्विष्कृंणुध्वम् (1), आ गमत् अध्वर्युः वनते पुनेः (2), विद्वाँ अस्य प्रशासनम् (3)

² नि तिग्मम्भ्यंशुं सीद्त् (1), होतां मुनावधि (2), जुषाणो अस्य सुख्यम् (3)

8.72.3:

Within they wish him to be the 'terrible one' in a man (1), beyond the thinking mind (2).

By his tongue they seize the peace (3).

[rudram: see (8.29.5). Here Agni is addressed as Rudra.]

8.72.4:

His companion bow is well tempered (1).

A founder of the growth, he climbed to woodland (2).

He smote the rock with his tongue (3).

8.72.5:

He is the shining calf who wanders (1), and finds none to bind him here (2).

To one who lauds him, he manifests the mother (3).

[Line 3: (alt.): for one who lauds him he goes to the mother]

8.72.6:

And now is the great and vast yoking (1,3), as if of the Horse (2); the rope of the chariot is seen (4).

8.72.7:

Seven (powers) milk the One (1), two let loose the five at the ford of the River (2), upon the cry of the waters (3).⁷

³ अन्तरिच्छन्ति तं जने रुद्रं (1), पुरो मेन्।षयां (2), गुभ्णन्ति जिह्नयां ससम् (3)

⁴ जाम्यंतीतपे धर्नुः (1), वयोधा अरुहुत् वर्नम् (2), दृषदं जिह्नया आवधीत् (3)

[ै] चरेन् वृत्सो रुशन् (1), इह निदातारं न विन्दते (2), वेति स्तोतंव अम्ब्यम् (3)

⁶ उतो न्वस्य यत् महत् (1), अश्वावृत् (2), योजनं बृहत् (3), दामा रथस्य दर्दशे (4)

⁷ दुहन्ति सप्तैकाम् (1), उपु द्वा पर्श्व सृजतः तीर्थे (2), सिन्धोरिध स्वरे (3)

[In line 1 the result of the milking are the seven planes namely matter, life-energy, mind, supermind, Ānanda, consciousness-force (chit) and existence (sat)

In line 2, the two correspond to the top-two, sat and chit; tīrtha: manifestation;]

8.72.8:

By the ten (powers) of the Sun (1), Indra made fall the covering sheath (2), of heaven with his triple mallet (3).⁸
[kosha: covering sheath]

8.72.9:

A new adoration moves round the triple pilgrim-yajna (1); the priests of the call anoint the yajna with the Soma-delight (2). [jūrniḥ: adoration; tridhātu: see (8.39.9)]

8.72.10:

With surrender they pour out of (1), the inexhaustible pervading well (2,4,6), whose wheel is on high and its opening below (3,5).

[Line 3: The wheel may be same as the lotus in the head. The churning of the lotus is in (6.16.13) and (7.33.11)]

8.72.11:

Close by are the stones (1), and the Soma is poured in the lotus (2), in the discharging of the well (3).

⁸ आ दशभिः विवस्वत् (1), इन्द्रः कोशमचुच्यवीत् (2), खेदया त्रिवृता दिवः (3)

⁹ परि त्रिधातुः अध्वरं जूर्णिः एति नवीयसी (1), मध्वा होतारो अञ्जते (2)

¹⁰ सिश्चन्ति नर्मसा (1), अवृतम् (2), उचार्चक्रं (3), परिज्मानम् (4), नीचीनबारम् (5), अक्षितम् (6)

¹¹ अभ्यारमित् अद्रयो (1), निषिक्तं पुष्करे मधुं (2), अवृतस्यं विसर्जने (3)

8.72.12:

O Ray-Cows, come to the well (1); here is the great Soma-jar of the sacrifice (2), here are both the golden handles (3).

8.72.13:

Into the Soma that is pressed (1), pour a splendour joining (3), the glory of earth and heaven (2); The essence of the Soma sustains the Bull (4). [abhishriyam: joining splendour, (8.44.7); vṛṣhabham: Bull, the supreme person;]

8.72.14:

They know their own home (1); like calves with their mothers (2), they met with each other as companions (3). [mithah: mutually, (1.68.4); with each other]

8.72.15:

In the jaws of the eater (1), they made their foundation in heaven (2), their prostrations of surrender to Indra (3,5), and Agni made the Sun-world (4,6). [srakveṣhu: in the jaws;]

¹² गाव उपावतावृतं (1), मृही युक्तस्यं रूप्सुद्धां (2), उभा कर्णां हिर्ण्ययां (3)

¹³ आ सुते (1), सिश्चत श्रियं रोदंस्यो: (2), अभिश्रियंम् (3), रसा दंधीत वृषभम् (4)

¹⁴ ते जानत स्वमोक्यं (1), सं वृत्सासो न मातृभिः (2), मिथो नसन्त जामिभिः (3)

¹⁵ उप स्रकेषु बप्सतः (1), कृण्वते धरुणं दिवि (2), इन्द्रे (3), अग्ना (4), नमः (5), स्वः (6)

8.72.16:

The warrior milked out (1,3), the seven-planed nourishing force and energy (2), by the seven rays of the sun (4). 16

8.72.17:

O Mitra and Varuna (2), he (the warrior) received it by the (rays of) sun (4), in the rising of the moon (1,3). It is the healing draught for him who suffers (5). [āturasya: one who is sick, one who suffers; This verse is a continuation of the (8.72.16).

Line 4: it: the healing draught mentioned in line 5;

Line 4: he: the warrior in line 3 in (8.72.16)

Lines 1,3,4: By the rays of Sun, the warrior receives the healing powers on the rising of moon. Moon indicates Soma, the delight which has the healing powers. When it is released, the warrior receives it by the power of knowledge, the rays of Sun. What is mentioned here is the joint work of Sun (knowledge) and Soma (delight).]

8.72.18:

And now let him stretch out with his tongue of flame (4), that plane of him in his full delight (1), around heaven (3), which is to be laid as a foundation (2).

¹⁶ अधुंक्षत् (1), पिप्युषीम् इष्मूर्जं सप्तपंदीम् (2), अरिः (3), सूर्यस्य सप्त रहिमभिः (4)

¹⁷ सोमंस्य (1), मित्राबरुणा (2), उदिता (3), सूर् आ देदे (4), तदात्रस्य भेषजम् (5)

¹⁸ उतो नु अस्य यत् पृदं हर्यृतस्य (1), निधान्यम् (2), परि द्यां (3),जिह्नया अंतनत् (4)

[haryatasya: of him in his full-delight; haryatah: joyful, rejoicing, (8.44.5), (10.11.6)]

73. Ashvins

Rishi: Gopavanah Ātreyah; Saptavadhrih Ātreyah

8.73.1: Ashvins, seekers of truth

8.73.2: Their car is swifter than the wink of eye

8.73.3: Saving Atri from the blaze

8.73.4: Where are you?

8.73.5: May you hear my invocation

8.73.6: I seek your alliance

8.73.7: Created a refuge for Atri

8.73.8: Atri's praise of Ashvins

8.73.9: Saptavadhri: Power of his chant

8.73.10: May you come here

8.73.11: Why is the call repeated as if you are deaf?

8.73.12: You are equal as friends

8.73.13: Your chariot moves swiftly

8.73.14: May come with Ray-cows and life energies

8.73.15: Do not go beyond us

8.73.16: The goddess dawn has appeared

8.73.17: Superbly shining sun

8.73.18: Let your protection be near us

Metre: Gāyatrī

8.73.1:

O seekers of truth, get up and move (towards us) (1), O Ashvins, yoke your car with steeds (2). Let your protection be near us (3).

¹ उदीराथाम् ऋतायते (1), युआर्थाम् अश्विना रथम् (2), अन्ति षत् भूतु वाम् अवं: (3)

8.73.2:

O Ashvins, may you come to us in your car (2), which is swifter than the winking of the eye (1). Let your protection be near us (3).²

8.73.3:

O Ashvins, you spread the snow on the blaze (covering) Atri (1). Let your projection be near us (2). [gharma: blaze, (10.8.3)]

8.73.4:

Where are you? To where are you going (1)? To what place are you flying like hawks (2)? Let your protection be near us (3).4

8.73.5:

Today, at some place, may you hear my invocation (1). Let your protection be near us (2).

8.73.6:

O Ashvins, you are most ready for the call to the journeying (1). I seek your alliance which is most close (2). Let your protection be near us (3).

² निमिषं: चित् जवीयसा (1), रथेना यांतमिश्वना (2), अन्ति षत् भूत् वाम् अर्वः (3)

³ उपं स्तृणीतम् अत्रये हिमेनं घुर्मम् अंश्विना (1), अन्ति षत् भूत् वाम् अर्वः (2)

⁴ कुहं स्थः कुहं जग्मथुः (1), कुहं रयेनेवं पेतथुः (2), अन्ति षत् भूत् वाम् अर्वः (3)

⁵ यद्य किं किं चित् शुश्रूयातम् इमं हर्वम् (1). अन्ति षत् भूतु वाम् अर्वः (2)

^{&#}x27; अश्विनां याम्-हूर्तमा (1), नेदिष्ठं यामि-आप्यम् (2), अन्ति षत् भूत् वाम् अर्वः (3)

[yāmi: seek, (5.54.15);
nediṣhṭham: most close, (1.17.3);
yāma-hūtamā: most ready for the call of the journeying, (5.73.9);]

8.73.7:

O Ashvins, you created (2), a house with (great) protection for the sage Atri (1). Let your protection be near us (3).

8.73.8:

You covered Atri from the blazing fire (1). He praised you (in great gratitude), the handsome (Ashvins) (2). Let your protection be near us (3).

[valgu: handsome, (6.62.5)]

8.73.9;

By his praise, the sage Saptavadhri (1), directed the stream of fire (to an appropriate place) (2). Let your protection be near us (3).

8.73.10:

O Ashvins, may you come here (1). May you hear my call (2). Let your protection be near us (3).

[Line1: vṛṣhaṇ-vasū: abundant showerers (rainers) of substance, (5.74.1), (5.75.4)]

अन्ति षत् भूतु वाम् अवः (3)

⁷ अर्वन्तम् अत्रये गृहं (1), कृणुतं युवमंश्विना (2), अन्ति षत् भूतु वाम् अर्वः (3) 8 वरेथे अग्निम् आतपो (1), वर्दते वल्गु अत्रये (2),

[ै] प्र सप्तर्विधिः आशसा (1), धारोम् अग्नेः अशायत (2), अन्ति षत् भूत् वाम् अर्वः (3)

¹⁰ इहा गेतं वृषण्वस् (1), शृणुतं मे इमं हर्वम् (2), अन्ति षत् भूतु वाम् अर्वः (3)

8.73.11:

Why is this call (repeated) as if you are ancient person (1), who has weak (hearing) because of old age (2).

Let your protection be near us (3).

[jaratoh: old-age]

8.73.12:

O Ashvins, you are equal with oneness of natural kind (1). You are equal as friends (2).

Let your protection be near us (3).

[sajātyam: oneness of natural kind, (2.1.5);

bandhu: dear friends, (4.4.10)]

8.73.13:

O Ashvins, your chariot moves swiftly through the worlds (1), through the heaven and earth (2). Let your protection be near us (3).

8.73.14:

(O Ashvins), may you come to us (2), with thousands of Ray-cows (herds of light) and of life-energies (1). Let your protection be near us (3). 14

¹¹ किमिदं वां पुराणुवत् (1), जरतोः इव शस्यते (2), अन्ति षत् भूतु वाम् अर्वः (3)

¹² समानं वां सजात्यं (1), समानो बन्धुरिश्वना (2), अन्ति षत् भूतु वाम् अर्वः (3)

¹³ यो वां रजांसि अश्विना रथों वियाति (1), रोदंसी (2), अन्ति षत् भूत् वाम् अर्वः (3)

¹⁴ आ नो गव्येभिः अश्व्यैः सहस्रैः (1), उप गच्छतम् (2), अन्ति षत् भूतु वाम् अर्वः (3)

8.73.15:

O Ashvins, with your thousand Ray-cows and life-energies (2), do not go beyond us (ignoring us) (1,3).

Let your protection be near us (4).

[mā no ati khyatam: do not pass by us;]

8.73.16:

The dawn (Uṣha) with her rosy limbs has appeared (1). She, the possessor of truth, creates the light (2). Let your protection be near us (3). Let your protection be near us (3). [aruṇapsuḥ: one with rosy limbs, (5.80.1); rtā-vari: possessor of the truth (rtam), (5.80.1); akaḥ: made, (7.8.2);]

8.73.17:

O Ashvins, the superbly shining Sun (clears the darkness) (1), just as one with an axe cuts off a tree (2). Let your protection be near us (3). [su vichākashat: shining superbly, (1.24.10)]

8.73.18:

To give relief to persons distressed by the darkness (3), (The poet) shatters (the cave) (2), just like shattering a city, O impetuous one (1). Let your protection be near us (4).

¹⁵ मा नो (1), गर्न्येभिरश्न्यैः सहस्रेभिः (2), अति ख्यतम् (3), अन्ति षत् भूतु वाम् अर्वः (4)

¹⁶ अरुणप्सुं: खषा अभूत् (1), अकः ज्योतिः ऋतावरी (2), अन्ति षत् भूत् वाम् अर्वः (3)

¹⁷ अश्विना सु विचाकशत् (1), वृक्षं परशुमान् ईव (2), अन्ति षत् भूत् वाम् अर्वः (3)

¹⁸ पुरं न धृष्णो (1), आ रुज (2), कृष्णयां बाधितो विशा (3), अन्ति षत् भूत, वाम् अर्वः (4)

74. Agni

Rishi: Gopavanah Atreyah

8.74.1: Guests domiciled in your house

8.74.2: Pour the stream of clarity

8.74.3: He is wonderful

8.74.4: Eldest and ever new

8.74.5: He sees across the darkness

8.74.6: The oppressed men pray to him

8.74.7: The new thought of Agni

8.74.8: Thought full of peace and gladness

8.74.9: The piercing of the coverers

8.74.10: He is the horse of power and cow of light

8.74.11: Gopavana gladdens you with the word

8.74.12: Winning of plenitudes

8.74.13: I call a force into Shrutavan

8.74.14: The galloping four

8.74.15: River Parushni

Metre: 1,4,7,10,13-15, Anushtup; 2-3,5-6,8-9,11-12, Gāyatrī;

8.74.1:

All kinds of beings replenish the guest (1), domiciled in your house (3).

In him are the many pleasant things (2).

I laud him with my thoughts with the Word of bliss (4).

8.74.2:

Men bringing the offering (1), pour the stream of the clarity to him (3), (They) proclaim (him) as the friend (2,4), by their words that give expression to him (5).²

¹ बिशोबिशो बो अतिथिं वाज्यन्तः (1), पुरुष्रियम् (2), अग्निं बो दुर्यं (3), बचंः स्तुषे शूषस्य मन्मिभः (4) ² यं जनासो ह्विष्मन्तो (1), मित्रं न (2), सूर्षिरासुतिम् (3), प्रशंसन्ति (4), प्रशंस्तिभः (5)

[sarpi: butter, clarity]

8.74.3:

(He is) wonderful, the knower of all things born (1). He sends up the offerings uplifted in heaven (3), in the formation of the godheads (2). [panyāmsam: the wonderful; the great doer;]

8.74.4:

We have come to Agni, eldest and ever new (1,3), strongest to slay the Coverers (2).

Shrutarvana, son of Rksha (4,6), grows to vastness in his force (of flame) (5,7).

8.74.5:

The immortal, the knower of all things born (1), (is) the One to be prayed to (4), one to whom are offered the clarities (3). (He) sees across the darkness (2).

8.74.6:

Men here oppressed (1), pray to Agni with their offerings (2), placing their libations with the ladles at work (3). [yatasruchah: with the ladles at work; with outstretched ladles; juhvānāsah: placing their flaming offerings (oblations)]

³ पन्यांसं जातवेदस्ं (1), यो देवताति (2), उद्यंता हुव्यानि एरयद्दिवि (3)

⁴ आर्गन्म (1), वृत्रहन्तम्ं (2), ज्येष्ठम् अग्निम् आनेवम् (3), यस्य श्रुतर्वा (4), बृहन् (5), आक्षी (6), अनीक् एधते (7)

⁵ अमृतंं जातवैदसं (1), तिरः तमांसि दर्शतम् (2), घृताहंवनम् (3), ईडचम् (4)

⁶ सुबाधो यं जनां (1), इमे अग्निं हुव्येभिरीळेते (2), जुह्वानासो यतस्रुच: (3)

8.74.7:

O Agni, yours is the new thought founded in us (1), O rapturous and well- born guest (2,4), strong of will, wise and powerful for action (3).

8.74.8:

O Agni, may that thought become pleasant (1,3), and full of peace and gladness (2).

(May you) grow by it, well-affirmed by our lauds (4).

[chanishthā: full of gladness]

8.74.9:

May it be luminous with many lights (1); In the piercing of the Coverers, may it uphold (3), a vast inspired knowledge in its inspiration (2).⁹ [shravasi: in its inspiration; shravah: inspired knowledge, (1.73.8) etc]

8.74.10:

He is the Horse of power and the Cow of light (1); it is he who fills our chariots (2). He is brilliant and like Indra the lord of beings (3). You shall cross through his inspiration, O men (4,6)! and find each wonderful (5).

⁷ इयं ते नव्यंसी मृतिरग्ने अर्धायि अस्मदा (1), मन्द्र सुजात (2), सुक्रतो अमूर दस्म (3), अतिथे (4)

⁸ सा तै अये (1), शंतमा चिनष्ठा (2), भवतु प्रिया (3), तया वर्धस्व सुष्टुतः (4)

[°] सा युम्नैर्युम्निनी (1), बृहत् उपौप् श्रविस् श्रवः (2), दधीत वृत्रृत्यें (3)

¹⁰ अश्वमिद्गां (1), रंथप्रां (2), त्वेषिमन्द्रं न सत्पतिम् (3), यस्य श्रवांसि तूर्वथ (4), पन्यंपन्यं च (5). कृष्टयः (6)

8.74.11:

Gopavana gladdens you with his word (1),

O Agni, O Angiras (2);

O purifying Flame, hear his call (3). 11

8.74.12:

Men oppressed pray to you (1), for the winning of the plenitudes (2). (You are) awake in the piercing of the Coverers (3).

8.74.13:

From Shrutarvan, son of Rksha, drips the rapturous inspiration (2), Into Shrutavan I call (a force) as if an armed host (1,3). I comb the shaggy-maned head of the four (4).

[four: the four horses of the chariot;

stukāvinam: shaggy-maned;

mṛkṣha: I comb;]

8.74.14:

The swift and galloping four of that most strong one (2), well-charioted, bore me towards the delight (1,3), as the birds carried Tugrya (4).

[āshvaḥ: swift ones; tugryam: water; name of person; Line 5: (alt.): as if birds flying to water]

¹¹ यं त्वां गोपर्वनो गिरा चनिष्ठत् (1), अग्ने अङ्गिर: (2), स पावक श्रुधी हर्वम् (3)

¹² यं त्वा जनास ईळेते सुवाधो (1), वाजसातये (2), स बोधि वृत्रुत्ये (3)

¹³ अहं हुंबान (1), आर्क्षे श्रुतवीण मद्ब्युति (2), शर्धांसि (3), इव स्तुकाविनां मृक्षा शीर्षा चंतुर्णाम् (4)

¹⁴ मां (1), चृत्वारं आशवः शविष्ठस्य द्रवित्नवः (2), सुरथासो अभि प्रयो वक्षन् (3), वयो न तुग्र्यम् (4)

8.74.15:

O great river Parushni (2),

I have marked out (with them) your true course (1,3).

No mortal man other than this most strong one (5), is a greater giver of the Horses of power, O Waters (4). 15

[Note on Riks 13, 14 and 15. As is shown by *shardhamsi*, *tugryam* and the name 'Shrutarvan', the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.]

75. Agni

Rishi: Virūpah Āngirasah

8.75.1: The calling of the gods

8.75.2: Speak now to the gods for us

8.75.3: Possessor of the truth

8.75.4: Seer who is the head of the treasures

8.75.5: Bring the sacrifice nearer by words

8.75.6: The impulse of the high laud

8.75.7: Lay low Pani, the evil-trafficker

8.75.8: Unslayable herds

8.75.9: Calamity from evil-thoughted hostile

8.75.10: Prostration of surrender

8.75.11: Our search for the Ray-cow

8.75.12: Abandon us not

8.75.13: The mischief of one with terror

8.75.14: One not poor in sacrifice

8.75.15: Descend to those who are below

8.75.16: Your protection like a father's

Metre: Gāyatrī

¹⁵ सत्यमित् त्वौ (1), महेनदि परुष्णि (2), अर्व देदिशम् (3), न ईम् औपो अश्वदातेरुः (4), शविष्ठादस्ति मर्त्यैः (5)

8.75.1:

O Agni, like a charioteer yoke the horses (1,3), (most powerful) for the calling of the gods (2). Take your seat, O ancient Priest of the call (4).

8.75.2:

Since you have the knowledge (2), speak now to the gods on our behalf (1), make all desirable things true to our aspiration (3).

8.75.3:

O Agni, O most youthful son of force (2), for you and in you are cast the offerings (1,3). You are the possessor of the Truth (4), to be worshipped with sacrifice (5).

8.75.4:

This Agni is the lord (1,3), of the hundredfold and thousandfold plenitude (2). He is the seer who is the head of the treasures (4).

8.75.5:

O Angira, bring down nearer, that sacrifice (3), by words which bear in them the invocation (2), just as Rbhus brought down the rim of the wheel (1).⁵

¹ युक्ष्वा (1), हि देवहूर्तमाँ (2), अर्थां अग्ने र्थीरिव (3), नि होतां पूर्व्यः सदः (4)

² जुत नो देव देवाँ अच्छा वोचो (1), विदुष्टरः (2), श्रत् विश्वा वार्या कृधि (3)

³ त्वं हु यत् (1), यंविष्ठच्य सहंसः सूनो (2), आहुत (3),

ऋतावां (4), युज्ञियो भुवः (5)

⁴ अयम्प्रिः (1), संहुस्रिणो वार्जस्य शृतिनः (2), पतिः (3), मूर्धा कवी रंयीणाम् (4)

[ै] तं नेमिमृभवो यथा आनंमस्व (1), सहूतिभिः (2), नेदीयो युइमिङ्गिरः (3)

[nedīya: nearer; rbhavah: heaven's craftsmen; see (8.93.34)]

8.75.6:

O Virupa, by the eternal word, (give) now (2). the impulse of the high laud to him, the luminous Bull (1,3). [abhidyave: luminous; vrshne: bull; nityayā vāchā: eternal word;]

8.75.7:

By the army of Agni (1). who has the eye of wisdom (2). may we lay low the miser Pani and (recover) the cows (3) [apākachakṣhasaḥ: (alt.): one who has the eye that sees from afar; Pani: the miser trafficker, who steals the Ray-cows; starāmahe: to put down a foe; similar meaning is in starī (1.122.2)]

8.75.8:

May the peoples of the gods (abandon us not) (1), even as the unslayable luminous herds full of milk (2.4). leave not a calf that is lean (3).

8.75.9:

Let not calamity from every evil-thoughted hostile (1), smite us (3), like a billow smiting a ship (2).

[samasya: every;]

. Table in the distance

⁶ तस्मै नूनम् अभिद्यंवे (1), बाचा विरूप नित्यंया (2), वृष्णे चोदस्व सुष्ट्रतिम् (3)

⁷ कर्म स्वित् अस्य सेनंया अग्नेः (1), अपांकचक्षसः (2), पणिं गोर्ष स्तरामहे (3)

⁸ मा नौ देवानां विशः (1), प्रस्नातीः ईव उसाः (2), क्रशं न हांसुः (3), अध्याः (4)

⁹ मा नं: समस्य दुढ्यः परिद्वेषसो अंहति: (1), कर्मिर्न नावम् (2), आ वधीत् (3)

8.75.10:

O god, the strivers declare (3), their prostration of surrender to you Agni (1). so that they may have force (2). Crush by your might the foe (4).

8.75.11:

Once and again for our search for the Ray-Cow (1), you have entered wholly into the riches, O Agni (2). O Maker of wideness, make for us a wideness (3).

8.75.12:

Abandon us not in the winning of this great wealth (1), as if one who bears a heavy burden (2).

Conquer this massed treasure (3).

8.75.13:

O Agni, may this mischief cling to another than us (1,3), for his terror (2); increase for us a forceful might (4).

¹⁰ नर्मस्ते अग्न (1), ओजसे (2), गृणन्ति देव कृष्टर्यः (3), अमैः अमित्रम् अर्दय (4)

¹¹ कुवित् सु नो गविष्टये (1), अग्नै संवेषिषो र्यिम् (2), उरुकृत् उरु णस्कृधि (3)

¹² मा नौ अस्मिन् महाधुने परा वर्क् (1), भार्मृद्यंथा (2), संवर्गं सं रुपिं जेय (3)

¹³ अन्यम् अस्मत् (1), भिया (2), इयमग्ने सिषंक्तु दुच्छुनां (3), वर्धां नो अमवृत् शर्वः (4)

8.75.14:

The man in whose work he takes pleasure (1,3), one who offers the prostration of surrender (2), and is not poor in sacrifice (4), him the Agni protects with increase (5). 14

8.75.15:

From your place in the supreme region (1), descend to those who are below (2); here where I am, them protect (3). 15

8.75.16:

O Agni, we know from ancient times (1), of your protection like a father's (2); now we seek your bliss (3).

76. Indra

Rishi: Kurusutih Kāņvah

8.76.1: Indra with the magic of wisdom

8.76.2: Vajra-weapon with a hundred parts

8.76.3: Released the waters

8.76.4: Conquered svar

8.76.5: We invoke Indra with wisdom words

8.76.6: Invoke Indra with an ancient thought

8.76.7: Doer of many deeds

8.76.8: The singers cast the Soma-delight

8.76.9: Soma with its heaven ward urges

8.76.10: Soma shakes the body

¹⁴ यस्य अर्जुषत् (1), नमुस्विनुः (2), शमीम् (3), अर्दुर्मखस्य (4), वा तं घेत् अग्निः वृधाविति (5)

¹⁵ परस्या अधि सुंवतो (1), अवेराँ अभि आ तर (2), यत्राहमस्मि ताँ अव (3)

¹⁶ विद्या हि ते पुरा व्यमग्ने (1), पितुर्यथावंसः (2), अर्था ते सुम्ममीमहे (3)

Rig Veda: Mandala 8

8.76.11: You have become a killer of destroyers

8.76.12: The speech which has eight steps

Metre: Gāyatrī

8.76.1:

I invoke Indra, with the magic of wisdom (1), who rules by his might (2), along with Maruts for the destruction of enemies (3).

8.76.2:

Indra, with his friends Maruts (1), struck off the head of Vrtra (2), with the Vajra-weapon with a hundred parts (3).² [parva: limbs, (10.89.8)]

8.76.3:

Indra, who is increasing in us, with Maruts as his friends (1), burst up Vṛṭra (2).

He released the waters in the midworld-ocean (3).

[Line 2: burst up the hill of ignorance;

vāvṛdhānaḥ: who increases in us, (5.2.12);]

8.76.4:

Indra, having had a drink of Soma-delight (2), conquered the heaven (svar) with the help of Maruts (1).

[े] इमं नु मायिनं हुव इन्द्रम् (1), ईशानुमोर्जसा (2), मुरुत्वन्तुं न वृञ्जसें (3)

² अयमिन्द्रौ मुरुत्संखा (1), वि वृत्रस्य अभिनृत् हिर्ारः (2), वज्रैण शुतर्पर्वणा (3)

³ वावुधानो मुरुत्सुखेन्द्रो (1), वि वृत्रमैरयत् (2), सृजन् संमुद्रियां अप: (3)

⁴ अयं हु येन वा इदं स्वः मुरुत्वता जितम् (1), इन्द्रेण सोमपीतये (2)

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8.76.5:

By hymns of wisdom-words, we invoke Indra (3). He is with the Maruts, is a destroyer of foes (1), is full of strength (ojas), and loud of voice (2). [virapshinam: exuberant in strength, (10.115.3); rjīshinam: foe-destroyer, (1.64.12), strong actioned, (1.8.8);]

8.76.6:

We invoke Indra with an ancient thought along with Maruts (1), for drinking the Soma (2).

[manmana: thought, (1.140.1), (1.140.9)]

8.76.7:

O Indra, bounteous, one of many willings (2,4), praised by many (6), drink the Soma along with Maruts, in this yajna (1,3,5).

8.76.8:

O Indra, thunderer, the pressed out Soma-delight (2), is for you along with the Maruts (1).

The singers convey the Soma-delight from their hearts (3).

[ā hūyate: to convey, to eject, (1.36.6, 5.6.5)]

⁵ मुरुत्वन्तम् ऋजीषिणम् (1), ओजस्वन्तं विरुष्धिनम् (2), इन्द्रं गुीर्भिः ह्वामहे (3)

⁶ इन्द्रं प्रत्नेन मन्मना मुरुत्वन्तं हवामहे (1), अस्य सोर्मस्य पीतये (2)

मुरुत्वाँ (1), इन्द्र मीढ्वः (2), पिबा सोमं (3),
 शतक्रतो (4), अस्मिन् युन्ने (5), पुंरुष्टुत (6)

⁸ तुभ्येदिन्द्र मुरुत्वेते (1), सुताः सोमांसो अद्रिवः (2), हृदा हूंयन्त उक्थिनः (3)

8.76.9:

O Indra drink the pressed out Soma-delight (1), with its heavenward urges (2).

Sharpen the Vajra with your might (3).

8.76.10:

O Indra, (pour) the Soma pressed out into the body (3). On drinking it, it ascends up with your might (1), and shakes your cheeks (or head) (2).

[vepate: to shake, (5.36.2); chamū: vessel, human body;]

8.76.11:

O Indra, you have become the killer of Destroyers (3). When you smite the foe (2), let the heaven and earth follow you (1). ¹¹
[akṛpayan: (follow you) in the destruction (of evil forces), (10.68.10); krakṣhamāṇa: to smite (S), (occurs once)]

8.76.12:

I measure, (the power) around Indra's body (3), by the speech which touches the truth (2), which has eight steps and a ninth post (or support) (1).¹²

⁹ पिबेदिन्द्र मुरुत्संखा सुतं सोम् (1), दिविष्टिषु (2), बज्रुं शिशान् ओजंसा (3)

¹⁰ वृत्तिष्टुन् ओर्जसा सुह पीत्वी (1), शिप्रें अवेपय: (2), सोर्मिमन्द्र चुमू सुतम् (3)

¹¹ अर्नु त्वा रोदंसी उभे (1), क्रक्षमाणम् अकृपेताम् (2), इन्द्र यहंस्युहा अर्थवः (3)

¹² वार्चम् अष्टापेदीम् अहं नवस्रक्तिम् (1), ऋतुस्पृशंम् (2), इन्द्रात् परि तन्वं ममे (3)

[srakti: post, (7.18.17); aṣhṭāpadī: eight-footed, eight cases in grammar, (1.164.41);

navasraktim: ninth support, the indeclinable (avyaya)]

77. Indra

Rishi: Kurusutih Kānvah

8.77.1: Questions to his mother on his birth

8.77.2: Mother replies about his work

8.77.3: Indra increases in the aspirant

8.77.4: Soma in thirty lakes

8.77.5: Soma released

8.77.6: Smote the forces of darkness

8.77.7: Arrow as his ally

8.77.8: Form-maker

8.77.9: Wide moving things done by you

8.77.10: Vishnu brings the food matured

8.77.11: Beautiful and perfect is the bow

Metre: 1-9, Gāyatrī; 10, Brhatī; 11, Satobrhatī;

8.77.1:

As soon as Indra, one of hundred willings, was born (1), he asked his mother (2), 'who are the forceful, who are renowned (as fighters)' (3)?¹ [ugra: forceful, (3.26.5), fierce, (6.16.39)]

8.77.2:

The strong mother replied (1), 'O son, Aruṇavābha and Ahīshura (2), are the two who shall be overcome by you (3)'.2

¹ जुङ्गानो नु शुतक्रेतुः (1), वि पृच्छत् इति मातरम् (2), क उग्राः के हं शुण्विरे (3)

² आदीं शब्सि अब्रबीत् (1), और्णवाभम् अंहीशुर्वम् ते पुत्र (2), सन्तु निष्ट्ररे: (3)

[Aurnavābham: he who spreads like a spider, (2.11.8), occurs also in (8.32.26);

Ahīshuva: demons mentioned in (10.144.3), (8.32.2), (8.32.6)]

8.77.3:

The killer of Vrtra dragged them along (as an object) (1), (tied) to a hole on the rim of the wheel (2).

The killer of dasyu became increased (in the aspirant) (3):³

[arān: spokes, (5.13.6);

khe: hole, (8.91.7) (three times)]

8.77.4:

Indra drank in a single sip the attractive Soma (1,3), contained in all the thirty lakes (2),

[sarāmasi: (Soma in) lakes, (5.29.7). In (5.29.7) and (5.29.8) the three lakes refer to the three realms; according to Yāska, the thirty refers to the rays of Soma in the moon, the days in a month. Also in (8.7.10)]

8.77.5:

Indra releases the Soma into the worlds having no foundation (1). Indra increases in the knowers of the wisdom-words (2).⁵

[Line 1: Soma increases the consciousness in these worlds, which have no support (foundation).

atrnat: to release in (2.15.3, 4.1.19, 4.19.8) etc., gandharva: Soma, in all its occurrence in 9th Mandala; (9.86.36) states, 'Soma is Gandharva'; also in (1.84.15), (1.22.14)]

³ समित् तान् वृत्रहा आखिद्त् (1), खे अराँ ईव खेदया (2), प्रवृद्धो दस्युहा अर्भवत् (3)

⁴ एकंया प्रतिधा अपिंबत् (1), साकं सरांसि त्रिंशतम् (2), इन्द्रः सोमस्य काणुका (3)

⁵ अभि गन्धर्वम् अतृणत् अबुध्रेषु रजः सु आ (1), इन्द्रौ ब्रह्मभ्य इत् वृधे (2)

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8.77.6:

With his arrows whose power spreads wide (3), Indra smote the forces of darkness (1). He bore the mature food (for human beings) (2).

[girih: hills; the forces of ignorance symbolised by hill which create shortages in food or obscuration of knowledge. Indra smites these forces and gives the mature food for human beings;

bundam: arrows (Yaska);]

8.77.7:

Indra, that single arrow which you make as your ally (2,4), has a hundred sharp points and a thousand flying powers (1,3). The sole power of Indra, signified by arrow, assumes many forms to destroy the many foes.]

8.77.8:

O Form-maker, as soon as you were born (5), you brought the things of enjoyment (2,4), to your adorers, to the gods and goddess (1,3).
[nṛbhyaḥ: leaders, both men and gods; nāribhyaḥ: woman-leaders; divine and human; ṛbhu-sthira: firm in giving forms (bhu) to the truth in movement (ṛtam); ṛbhu; Indra, the perfect form maker; suprakṛtnu in (1.4.1)]

8.77.9:

The wide-moving things done by you (1), are all-pervading, supreme in abundance (2). You bear them in your heart (3).

⁶ निः आंविध्यत् गिरिभ्य (1), आ धारयंत् पृकम् ओंदनम् (2), इन्द्रौ बुन्दं स्वांततम् (3)

⁷ शतब्रेध्न (1), इषुः तर्व (2), सहस्रीपर्ण (3), एक इत् यमिन्द्र चकुषे युजीम् (4)

⁸ तेनं स्तोतृभ्य (1), आ भेर (2), नृभ्यो नारिभ्यो (3), अत्तंबे (4), सद्यो जात ऋभृष्टिर (5)

⁹ एता च्यौत्नानिं ते कृता (1), वर्षिष्ठानि परीणसा (2), हृदा वीडु अंधारयः (3)

[Line 2: you release the powers to human beings as needed; chautnāni: wide moving, (8.84.7), enclosing, (3.24.15); varṣhiṣhṭham: supreme, (3.26.8), abundant, (3.13.17);]

8.77.10:

Impelled by you, Vishnu of the three steps brings all (1), a hundred mighty powers (buffaloes) (2), and the food matured by the milk of knowledge (3). Indra kills the coverer Vṛṭra, who blocks off the waters (4). [varāha: the coverer Vṛṭra, (1.61.7), also (1.114.5, 10.28.4); emuṣham: one who steels (waters) (S), he who steals waters or wealth; according to Yāska, muṣh: to steal; varāha is cloud;]

8.77.11:

Beautiful and perfect is your bow which has a long range (1). Your golden arrow is also perfect (2). Both your arms are perfect in their work of giving happiness (3), causing destruction to foes (4).

[bundhah: arrow;

Exact meanings of the words in (4) are not clear. Yaska is vague.]

78. Indra

Rishi: Kurusutih Kānvah

8.78.1: Accept Purodāsha

8.78.2: Life-energies with revealing light

8.78.3: Things which add beauty to hearings

8.78.4: None like you

8.78.5: None can do work within us like you

¹⁰ विश्वेत् ता विष्णुः आभेरत् उरुक्रमः त्वा-इर्षितः (1), शृतं मीहुषान् (2), क्षीरपाकम् औदनं (3), वेराहम् इन्द्रं एमुषम् (4)

¹¹ तुबिक्षं ते सुकृतं सूमयं धर्नुः (1), साधुः बुन्दो हिर्ण्ययः (2), जुभा ते बाहू रण्या सुसंस्कृत (3), ऋदूपे चित् ऋदूवृधां (4)

8.78.6: Makes wrathful persons become aware of wrath

8.78.7: The belly becomes full by worshipper's will power

8.78.8: You have joined all the riches

8.78.9: Our desires impel us

8.78.10: Power of aspiration given by you

Metre: 1-9, Gāyatrī; 10, Brhatī;

8.78.1:

O Indra, accepting from us the Purodasha and the Soma food (1), bring us Ray-cows, a hundred, a thousand, O hero (2).

[Purodāsha: frontal oblation, frontal offerings; cake, for ritualists. This word is same as Purolāsha appearing in Yajur Veda, with *la* replacing *da*.]

8.78.2:

Bring us the Ray-cows and life-energies with revealing light (1), shining with diverse (powers) above (2), along with thinkings with golden lustre (3).²

[abhi: within, (8.72.2);
manā: thinkings, (10.6.3);
vi-añjan: with revealing light, (2.8.4);]

8.78.3:

O one with impetuous force, bring us the many things (2), which add beauty to our hearings (1).

O treasure, you are renowned (3).3

[shobhanā: that with beauty;]

¹ पुरोळाशं नो अन्धंस इन्द्रं (1), सहस्रमा भर शुता च शूर् गोनाम् (2)

² आ नों भर व्यञ्जनं गाम् अर्थम् (1), अभ्यञ्जनम् (2), सर्चा मना हिर्ण्ययां (3)

³ उत नः कर्णुशोभेना (1), पुरूणि धृष्णुवा भर (2), त्वं हि शृण्विषे वसो (3)

8.78.4:

O Indra, there is none who increases (in us) (your powers) (1); none who can overcome foes like you (2), none who can give gifts of perfection like you (3).

O hero, there is no better chanting sage (than you) (4).

[vāghataḥ: chanting sage, (6.16.13), invoking priest, (3.2.4);]

8.78.5:

No one can do your work within us, O Indra (1).

None can overcome you, the doer of a hundred deeds (2).

You hear everything and see everything (3).

[*ni*: within, (1.72.1), (7.5.9);

Line 1: (alt.) Indra cannot be brought to a low state (S)]

8.78.6:

He, the inviolable one makes mortals who are wrathful (1), become aware of their wrath and thus they go inwards (ni) (2). In ancient times, he made the censurers become conscious (3). [chikīṣhate: (occurs twice); to become aware (of wrath) or of their errors and to lessen their wrath or their fault-finding; ni: to go inwards;]

8.78.7:

For the Vrtra-killer and the Soma drinker (4), The belly becomes completely full quickly (2), by the will-power of the worshipper (1,3).

⁴ नर्की वृधीक ईन्द्र ते (1), न सुषा (2), न सुदा उत (3), न अन्यः त्वत् शूर वाघतः (4)

[ै] नकीम् इन्द्रो निर्कर्तवे (1), न शुक्रः परिशक्तवे (2), विश्वं शुणोति पश्यति (3) ै स मन्युं मत्यीनाम् अदेब्धो (1), नि चिकीषते (2), पुरा निदः चिकीषते (3)

⁷ क्रत्व (1), इत् पूर्णम् उदरं तुरस्य अस्ति (2), विधतः (3), वृत्रघः सौम्पान्नः (4)

[vidhataḥ: worshippers; one who performs the sacrifice, (1.73.1), (7.16.2);]

8.78.8:

In you have joined all the riches (or felicities) (1), which give full enjoyment, O Soma (2). (They) are perfect gifts and they are straight forward (3). [aparihvṛtā: straight-forward, not leading us to an evil path, (1.100.19), (1.102.11);]

8.78.9:

Our desires impel us to seek from you (2,5), the life-energies, the herd of Rays, grains and gold (1,3,4). [yavam: barley, corn, (7.3.4); see dhānam in (8.70.12) ā īshate: that which impels forcefully;]

8.78.10:

O Indra, by the aspiration given by you (1), I take the sickle in hand (2).

O Maghavan, fill (your) hand with the grain (4), cut today (3).

[Lines 3,4: Indra fills his hands with a handful of grain to bless the work.

āshisha: my aspiration;

dātram: sickle; this word with different accents has the usual meaning of gift in (8.43.44) etc.

kāshinā: palm of hand, (8.104.8)]

⁸ त्वे वर्सूनि संगंता विश्वां (1), च सोम् सौर्भगा (2), सुदातु अपेरिहृता (3)

[ै] त्वामित् यंवयुः (1), मम् कामौ (2), ग्व्युः हिरण्ययुः (3), त्वाम् अश्वयुः (4), आ ईषते (5)

¹⁰ तवेदिन्द्र अहम् आशसा (1), हस्ते दात्रं चुना देदे (2), दिनस्य वा मघवन् संभृतस्य वा (3), पूर्धि यवस्य काशिनां (4)

79. Soma

Rishi: Krtnuh Bhārgavah

8.79.1: Soma is the skilled worker

8.79.2: He heals the sick, makes the blind see

8.79.3: Your shelter

8.79.4: Your knowledge and discernment

8.79.5: By your grace some satisfy the thirsty

8.79.6: Seeking the lost knowledge

8.79.7: Will-power free of arrogance

8.79.8: Do not frighten us

8.79.9: Drive away those who harm us

Metre: 1-8, Gāyatrī; 9, Anușhțup;

8.79.1:

Soma is the skilled worker, unseizable (1), conqueror of all and victorious over all dividing forces (2). He is seer, sage and is to be praised by the seer-wisdoms (3).

[ut-bhit: victorious over all dividing forces, (1.89.1);

kāvyena: wisdom of the seers, (1.72.1);

kṛtnuḥ: skilled worker, (1.92.10), (6.18.15)]

8.79.2:

(Soma) covers the naked, he quickly heals the sick (1,2). by him, the blind sees, the lame one moves around (3,4).²

[pra khyat: to see; everywhere;

turam: swift, (everywhere in RV); sick persons (S);

Lines 3,4: 'blindness' indicates a lack of vision or foresight; 'lameness' indicates an absence of skill or resources to carry out

¹ अयं कृत्तुः अगृंभीतो (1), विश्वजित् उत् भृत् इत् सोमः (2), ऋषिः विष्रः काञ्येन (3)

² अभि ऊंर्णोति यत् नृष्मं (1), भिषक्ति विश्वं यत् तुरम् (2), प्रेमन्धः ख्यत् (3), निः श्रोणो भूत् (4)

the work. Indra gives the needed insight or vision for the psychologically blind persons; he gives the necessary skills of work to the psychologically lame persons.]

8.79.3:

O Soma, you give us a wide armour (shelter) (3), from the (demons) who cause bodily harm (1), from (the harm) of our enemies, and of others (2).

8.79.4:

O Rjīshin, by your knowledge and discernment (1,3), separate us from the evil (wished on us) by enemies (4), from earth or heaven (2).

[rjīṣhiṇam: destroyer of foes, (8.32.1); chittiḥ: knowledge, (1.67.5)]

8.79.5:

The aspirants move towards their goal (or object) (1). (Some go expecting) the gifts from bounteous persons (2). (By your grace) (the bounteous) satisfy the desires of the thirsty (3). [arthinah: aspirants, (1.48.6)]

8.79.6:

Soma impels the seeker of truth to find his lost knowledge (1). He lengthens the life of the sacrificer (2).

³ त्वं सोम तन्कुन्न्यो (1), द्वेषोभ्यो अन्यर्कृतेभ्यः (2), उरु युन्तासि वर्रूथम् (3)

⁴ त्वं चित्ती तव दक्षैः (1), दिव आ पृथिवया (2), ऋंजीषिन् (3), यावीः अघस्य चिद् द्वेषेः (4)

⁵ अधिनो यन्ति चेदर्थं (1), गच्छान् इत् द्दुषो रातिम् (2), ववृज्युः तृष्यतः कार्मम् (3)

^{&#}x27; विदत् यत् पूर्व्यं नृष्टम् उदीम् ऋतायुम् ईरयत् (1), प्रेमार्यः तारीत् अतीर्णम् (2)

[atīrṇam: sacrificer, (S), (occurs once); one ready to move beyond (mortal life);

rtāyuḥ: seeker of truth;

nashtam: the lost (knowledge), the lost (felicities)]

8.79.7:

To us you are gracious and blissful (1).

(Your adorer) has will-power, free of arrogance (2).

O Soma, may you be in our hearts granting us peace (4), without going away from us (3).

[adrptakratu: will-power free of arrogance, (6.49.2); sushevah: blissful, (3.29.5), (4.4.12)]

8.79.8:

O Soma, do not make us tremble (1),

O king, do not frighten us (2).

Smite not our hearts with flaming energies (3).8

[tvishah: energies of flame, (8.43.3)]

8.79.9:

I watch your session for the presence of the haters of gods (1).

O king, drive away the enemies (2).

O bounteous one, drive away those who harm us (3).

[sadhasthe: the world of your session, (3.20.2)]

⁷ सुशेवों नो मृळ्याकुः (1), अर्दप्त-क्रतुः अवातः (3), भर्वा नः सोम् शं हृदे (4)

⁸ मा नेः सोम् सं वीविजो (1), मा वि वीभिषथा राजन् (2), मा नो हार्दि त्विषा वधीः (3)

[°] अब यत् स्वे सुधस्थे देवानां दुर्मृतीः ईक्षे (1), राजुन् अपु द्विषः सेधु (2), मीढ्वो अपु स्निधः सेध (3)

80. Indra

Rishi: Ekadyūḥ Naudhasaḥ

8.80.1: None is more gracious than you

8.80.2: Make us happy

8.80.3: (Help us) with your might

8.80.4: Protect our chariot (movements)

8.80.5: O Indra, why are you sitting?

8.80.6: Make us victorious

8.80.7: The thought which follows the order of truth

8.80.8: Let not the censurer reach us

8.80.9: We desire that fourth name

8.80.10: Ekadyu has made the gods to grow in us

Metre: 1-9, Gāyatrī; 10, Trishtup;

8.80.1:

Truly, I cannot see anyone else, who is more gracious to us (1), than you, O one of hundred willings (2).

O Indra, make us happy (3).

[mṛļaya: make us happy, (1.12.9); marḍitāram: more gracious, (4.18.13)]

8.80.2:

O invincible one, you have protected us (or increased us) (2), continuously in ancient times for the gain of plenitude (1,3).

O Indra, make us happy (4).

[amrdhrah: invincible, (5.43.13)]

¹ नहि अन्यं बुळा अर्करं मर्डितारं (1), शतक्रतो (2), त्वं न इन्द्र मृळय (3)

² यो नु: शर्श्वत् (1), पुराविधा अमृध्रो (2), वार्जसातये (3), स त्वं नं इन्द्र मृळय (4)

8.80.3:

You are the protector of one who presses out the Soma (2), O one who impels the one praying for riches (1). (Help) us with your might (3).

[radhra: riches, one praying for riches, (2.12.6), (7.56.20); avitah: protector, increaser]

8.80.4:

O Indra, protect our chariot (1). Even though it is left behind (2), set it in front for me, O thunderer (3).

[Line 1: Protect our movements indicated by chariot]

8.80.5:

O Indra, why are you sitting (1)? (Direct) your chariot towards us as the first stop (2). For us, seekers of plenitude, (grant) the highest inspiration (3). [upamam: highest, (5.3.3), (10.5.6)]

8.80.6:

Protect our chariot which is seeking plenitude (1). All things are easy for you on all sides (2). Make us victorious (3).

³ किमुङ्ग र्रध्रचोर्दनः (1), सुन्वानस्य अवितेर्दसि (2), कुवित् स्विन्द्र णुः शकः (3)

⁴ इन्द्र प्र णो रथम् अव (1), पृश्वात् चित् सन्तम् (2), अद्रिवः पुरस्तात् एनं मे कृधि (3)

^{ैं} हन्तो नु किम् आंससे (1), प्रथमं नो रथं कृधि (2), जुपमं बाजुयु श्रवः (3)

⁶ अर्वा नो वाज्युं रथं (1), सुकरं ते किमित् परि (2), अस्मान् सु जिग्युषं: कृधि (3)

8.80.7:

You are firm like a city (1).

This thought, which follows the order of truth (4),

is perfect (3);

and it goes to you, the blissful one (2).

[niḥ-kṛtam: fully accomplished or perfected, (1.2.6), (1.20.6);

rtviyāvatī: see (8.12.10);]

8.80.8:

Let not the censurer reach us (1).

The riches are placed in the broad waters (2).

May those without joy be excluded (from our paths) (3).

[mā ā bhāk: not come near us, (S);

kāṣhṭhā: waters, (1.37.10), (1.59.6);]

8.80.9:

We desire that (2),

the fourth name which you assume, the king of sacrifice (1).

Then you carry us as our protector (3).9

[ushmasi: (we) desire, (1.30.12);

yajñiyam: king of sacrifice, (6.16.4)]

⁷ इन्द्र दह्यस्व पूर्रसि (1), भृद्रा त एति (2), निष्कृतम् (3), इयं धी: ऋत्वियावती (4)

[ै] मा सीम् अवृद्य आ भाक् (1), ऊर्वी काष्ट्रां हितं धर्नम् (2), अपार्वृक्ता अरुद्धयः (3)

[ै] तुरीयं नाम युक्तियं युदा करः (1), तत् र्रहमसि (2), आदित पतिः न ओहसे (3)

8.80.10:

O Gods and Goddesses, Ekadyu (has made) (3), all of you (to grow in us), you the immortals (1). He has made you joyful (with Soma-offering) (2). May he proclaim the achievements (4). May he, rich in thought, come soon at dawn (5). [prashastam: to proclaim, (7.1.1, 7.1.5); Line 6: appears in (1.58.9), (1.60.5) and others; dhiyāvasu: rich (vasu) in thought (dhiyā)]

¹⁰ अवीवृधत् वो अमृता (1), अमेन्दीत् (2), एकुद्यः देवा उत याश्चे देवीः (3) तस्मो उ राधः कृणुत प्रशस्तं (4), प्रातर्मक्ष् धियावसुः जगम्यात् (5)

Anuvāka 9: Sūkta-s (81-93)

81. Indra

Rishi: Kusīdī Kāņvah

8.81.1: Felicities with discernment

8.81.2: One with many treasures and measures

8.81.3: None can stop your giving

8.81.4: Misuse of his achievements

8.81.5: May He hear our Saman and chant with us

8.81.6: Method of beauty and discernment (savya dakshina)

8.81.7: The knowledge of the miser

8.81.8: Give us the riches given to sages

8.81.9: People full of desires

Metre: Gāyatrī

[Sūkta 81 is used for invoking Gaņapati and is also called as 'Sri Gaņapati Sūkta'.]

8.81.1:

O Indra, for our sake, for your acceptance (1,3), hold with your great hands felicities with discernment (4), which are opulent and rich in variety (2).

[grābham: riches fit to be held (for acceptance), (9.106.3); kṣhumantam: opulent, (2.4.8), plentiful, (1.30.13);]

8.81.2:

(O Indra), we know you as the doer of many deeds (1), the giver of many gifts, one with many treasures (2), one of many measures and full of protection (for aspirants) (3).²
[mātra: measure:]

¹ आ तू नं इन्द्र (1), क्षुमन्तं चित्रं (2), ग्राभं (3), सं गृभाय महाहस्ती दक्षिणेन (4)

² विद्या हि त्वां तुविक्र्मिं (1), तुविदेणां तुवीमघम् (2), तुविमात्रम् अवोभिः (3)

8.81.3:

O hero, when you desire to give (2), neither gods nor mortals can stop you (1), just as a terrible bull cannot be resisted (3).

8.81.4:

(O aspirants), hasten here; let us glorify Indra (1). He is the lord of riches and is self-resplendent (2). Let none harm us (using) his achievements (3). [vasvah: treasures, (8.39.10)]

8.81.5:

May Indra chant with us; may he sing with us (1). May he hear the Sāman hymn sung by us (2). May he accept us with (our) achievements (3).

8.81.6:

O Indra, bring us (the riches) (1).

Give us gifts with the right hand and the left (2).

O Indra, do not separate us from riches (or felicities) (3).

[savya: left (hand); method of beauty;

dakshina: right (hand); method of discernment;

³ नुहि त्वां शूर देवा न मर्तांसो (1), दित्सन्तम् (2), भीमं न गां वारयन्ते (3)

[ै] एतो नु इन्द्रं स्तवाम (i), ईशानं वस्त्रः स्वराजम् (2), न राधसा मर्धिषत् नः (3)

⁵ प्र स्तौषुत् उर्ष गासिषुत् (1), श्रवृत् साम गुीयमानम् (2), अभि रार्धसा जुगुरत् (3)

⁶ आ नौ भर् (1), दक्षिणेन अभि सुब्येन प्र मृश (2), इन्द्र मा नो बसो: निर्भाक् (3)

8.81.7:

O daring one (2), come here and with your resolute (mind), (bring) (1), the knowledge of one who is most miserly among men (3,4). [Lines 3,4: The reference here is to the evil-traffickers, Paṇis, the misers who steal the Ray-cows from men. adāshūḥ-tarasya: most non-giver, one who gives least; vedaḥ: knowledge; riches (S)]

8.81.8:

O Indra, give us abundantly (4), the multitude of riches (or felicities) (2), which are with you (1), and which were obtained by the sages (3).

8.81.9:

May your plentiful riches and felicities come speedily to us (1). They cause delight for all (2). People full of desires, adore them at once (3). [vashān: desires, (10.91.7)]

⁷ उपं क्रमुस्व आ भेर धृष्ता (1), धृष्णो (2), जनीनाम् (3), अदोशः-तरस्य वेदः (4)

[ै] इन्द्र य दु नु ते अस्ति (1), बाजो (2), बिप्रैंभिः सर्नित्वः (3), अस्माभिः स् तं सेनुहि (4)

⁹ सद्योजुर्वः ते वार्जा अस्मभ्यं (1), विश्वः चन्द्राः (2), वशैः च मुक्ष् जरन्ते (3)

82. Indra

Rişhi: Kusīdī Kānvah

8.82.1: Rush here quickly

8.82.2: Drink Soma as much as desired

8.82.3: Do the great work

8.82.4: Come to our utterances

8.82.5: Soma calls you ardently

8.82.6: Come to the Soma having the rays

8.82.7: You have power over all

8.82.8: Soma is seen like the moon

8.82.9: The hawk brought here the Soma

Metre: Gāyatrī

8.82.1:

Rush here quickly (1), whether you are far away or near by, O Vrtra-killer (2), to fully acquire the sweet Soma (3). [pra-bharmani: to fully acquire, (1.79.7); in the sacrifice (S)]

8.82.2:

Come to the intense Soma-delight (1), which causes rapture, and which is being pressed out (2). Drink it as much as desired (3).2 [dadhrk: forcefully, (5.66.3)]

8.82.3:

Become rapturous with your impulsions (to drink Soma) (1). You are ready with your supreme thinking (2). O Indra, may (the Soma) cause peace in your (and our) hearts (3).

¹ आ प्र द्रेव (1), परावतौ अर्वावतंश्च वृत्रहन् (2), मध्व: प्रति प्रभर्मणि (3) ² तीत्राः सोमांस् आ गंहि (1), सुतासौ मादयिष्णर्नः (2), पिबां द्धृक् यथा ओचिषे (3)

³ इषा मन्दस्य आदु (1), ते अर् वराय मन्यवें (2), भुवत् त इन्द्र शं हुदे (3)

[varāya mantave: supreme thinking, (8.84.4); (line 4)]

8.82.4:

Come to our recitations, O Indra, who has no enemies (1). You are ardently called from the supreme and luminous heaven (2).⁴ [hūyase: called ardently, (1.19.7)]

8.82.5:

The Soma pressed out with stones (1), and mixed with the infusions of Ray-cow (2), (is offered) for your rapture (3).

O Indra, Soma calls you ardently (4).

[shrītāh: mixed with infusions; see (8.2.28)]

8.82.6:

O Indra, may you hear our invocation (1), (come to) the pressed out Soma, rich in light (2).

May you accept the drink and get satisfaction (3).

[gomatah: light, refers to the mental knowledge, (5.2.5); see also (8.3.1);

vi ashnuhi: to accept, (1.54.9)]

8.82.7:

The pressed out Soma is (poured) with ladles into vessels for you (2). May you drink this, O Indra (1.3). You have power over all (4).

⁴ आ तु अंशत्रुवा गीहु नि उक्थानि च (1), हूयसे उपुमे रौचुने दिवः (2)

⁵ तुभ्य अयम् अद्रिभिः सुतो (1), गोभिः श्रीतो (2), मदाय कम् (3), प्र सोम इन्द्र ह्यते (4)

⁶ इन्द्रं श्रुधि सु में हर्वम् (1), अस्में सुतस्य गोर्मतः (2), विकास वि पीतिं तृप्तिम् अश्रुहि (3)

⁷ य ईन्द्र (1), चमसेषु आ सोमेः चम्पूर् ते सुतः (2), पिबेर्दस्य त्वम् (3), ईिंशिषे (4)

[chamu: ladle, (5.51.4);

chamasa: vessel, cup; human body, (1.20.6)]

8.82.8:

The Soma delight in the ladle is seen (2), just as the moon (reflected) in the water (1). May you drink this (Soma) (3). You have power over all (4).

8.82.9:

The hawk with its feet brought here (the Soma) (1), which is inviolable, across the worlds beyond (its-protectors) (2). May you drink this (3).

You have power over all (4).9

[asprtah: inviolable, (9.3.8), i.e., it is available only for those who have the authority.

(9.86.6) has the phrase, 'Soma was brought by the falcon (shyena) from heaven'. Similar epithets are:

shyenābhṛtaḥ: (1.80.2, 8.95.3, 9.87.6);

shyenaḥ ābharat: (8.82.9);

Epithets with Shyena: (9.89.2, 9.61.21) etc.,

Ritualists like Sāyaṇa, and most of the Indologists (Western or Eastern) believe that the above phrases refer to the legend of Soma being brought to earth by the falcon (shyena). Rig Veda has no other references to the legend apart from these phrases.

In commenting on RV (1.80.2), Kapāli Sāstry (CW, Vol. 5) declares that shyena in the Veda always stands for the soul or the potent mantra-word (mantrātmaka vāk) which comes from within and

⁸ यो अप्सु चुन्द्रमां इवृ (1), सोर्मः चुमूषु दर्दशे (2), पिबेर्दस्य त्वम् (3), ईशिषे (4)

[ै] यं ते इयेनः पदा आर्थरत् (1), तिरो रजांसि अस्पृतम् (2), पिबेर्दस्य त्वम् ईशिषे (4)

brings the Soma to seeker. This Heaven manifests in the limbs and sense-organs of the seeker. This, in turn, increases the power of the mantra uttered by the seer. This idea is mentioned in RV (1.80.1), the mantra earlier to the one mentioned above. It states 'after the acceptance of the delight-causing Soma, the mantra (brahma) increases the power of yajamāna'.

"The wise know the form of exhilarating Soma (1), brought by shyena (bird) from the beyond (2)." (9.68.6)

For more, see the essay 'Legend of Soma and the Falcon' in pages xxi-xxiii in Mandala 9.]

83. All-gods (Vishvedevāḥ)

Rishi: Kusīdī Kāņvaḥ

8.83.1: We pray for that protection

8.83.2: Our allies conscious in knowledge

8.83.3: Charioteers of truth

8.83.4: May Aryaman be blissful

8.83.5: Lords of beautiful riches

8.83.6: We call you for our growth

8.83.7: Vishnu and Indra

8.83.8: You have a common brotherhood

8.83.9: May you be present here

Metre: Gäyatrī

8.83.1:

We pray (or choose) that great protection (2), from the gods who shower gifts (1,3), for our own protection and increasings (4). [ūtaye: increasings (of the powers of gods) and protection, (1.8.9), (1.11.3);]

¹ देवानामित् (1), अवौ महत् तदा वृंणीमहे वयम् (2), वृष्णीम् (3), अस्मभ्यम् ऊतयै (4)

8.83.2:

May Varuṇa, Mitra and Aryama be our allies forever (1). They are conscious in their knowledge increase (in us) (2). [vṛdhāsaḥ: they who increase their powers in us, (4.2.10); prachetasaḥ: conscious thinker, (4.1.1), conscious in knowledge, (5.87.8)]

8.83.3:

You are the charioteers of truth (rtam) (4). You bear us across many wide-spread (forces of the hostiles) (1,3), just as the boats carry us across (deep) waters (2).³ [vishpitasya: wide-spread, wideness. (7.60.7):]

8.83.4:

May Aryaman be blissful to us (1). May what Varuna expresses be blissful (2). We pray for bliss (3).

[shamsyam: that which is to be expressed, (8.60.11); vāmam: joy, bliss, (4.5.13, 5.60.7)]

8.83.5:

You are conscious thinkers and destroyer of hurters (2,4). O Äditya-s, you are the lords of beautiful riches (1,3). May we have none of things connected with evil (5). [agha: evil, (5.3.7)]

पर्षथ (3), यूयम् ऋतस्य रध्यः (4)

² ते नंः सन्तु युजुः सदा वर्रुणो मित्रो अर्युमा (1), वृधासश्च प्रचैतसः (2) ³ अति नो विष्पिता पुरु (1), नौभिः अपो न (2),

⁴ बामं नौ अस्तु अर्यमन् (1), बामं बेरुणु शंस्यम् (2), बामं हि अवृणीमहै (3)

⁵ वामस्य हि (1), प्रेचेतस् (2), ईशानासो (3), रिशादसः (4), न ईम् अदित्या अघस्य यत् (5)

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8.83.6:

O forceful ones (2), whether you are residing or moving in a journey (3), we call you for our growth, O Gods (4).

[sudānavah: very forceful, (5.57.5); lavish givers]

8.83.7:

(Come) near us, O Vishnu and Indra (1), along with Maruts and Ashvins (3), and those with births from the same original source (2).

8.83.8:

O Forceful powers (2), we proclaim that as a result of birth from same mother (5), you have a common brotherhood (1,4), or a special pair-wise relation (3).

[The relationship between all the children of Aditi is termed as common brotherhood.

dvita refers to a special type of a close relation among pairs of them. Examples are Mitra-Varuna, Dhata-Aryaman, Amsha-Bhaga, who were born together like twins. There is a related anecdote in Taittirīya Brāhmana (1.1.9.1-3)]

8.83.9:

O Lavish givers, luminous powers with Indra as the eldest (2), may you be present here (1).

Later, I will speak to you (3).

⁶ ब्यमित् वं: (1), सुदानवः (2), क्षियन्तो यान्तो अध्वना (3), देवा वृधाय हमहे (4)

⁷ अधि न इन्द्र एषां विष्णों (1), सजात्यांनाम् (2), <u>इ</u>ता मरुंतो अर्थिना (3)

⁸ प्र भ्रांतृत्वं (1), सुंदानुवो (2), अर्ध द्विता (3), समान्या (4), मातुर्गभें भरामहे (5)

⁹ यूयं हि ष्टा (i), सुदानव इन्द्रंज्येष्टा अभियंवः (2), अर्धा चित् व उत ब्रुवे (3)

[abhidyavaḥ: luminous, (8.75.6, 3.27.1); bruve: to speak, (8.44.2), to praise (\$); to call (5.61.8)]

84. Agni

Rişhi: Ushanāḥ Kāṇvaḥ

8.84.1: Agni is our beloved friend

8.84.2: Gods have set him within mortals

8.84.3: Protect the son by the self (tmanā)

8.84.4: By what word can we call you?

8.84.5: The prostration of surrender

8.84.6: Make our words a source of riches

8.84.7: From you come our words

8.84.8: He goes in front of contents

8.84.9: Dwells safe on perfect foundations

Metre: Gāyatrī

8.84.1:

I laud (Agni) our guest most beloved (1), who is like a beloved friend (2).

Agni is as if the chariot of our journey (3), the one whom we must know (4).

8.84.2:

He is the seer and thinker (1). The gods have now set him within mortals as two-fold (2,3,4).²

8.84.3:

O one ever-young, guard men who give (1), hear our words (2); protect the son by the Self (3).³

¹ प्रेष्ठं वो अतिथिं स्तुषे (1), मित्रमिव प्रियम् (2), अग्निं रथं (3), न वेर्यम् (4)

² कुविमिव प्रचेतस्ं (1), यं देवास्रो (2), अर्थ द्विता (3), नि मत्येषु आद्धुः (4)

³ त्वं येविष्ठ दाशुष्ो नृः पाहि (1), शृणुधी गिरः (2), रक्षां तोकमुत त्मनां (3)

[The word rakṣha has 2 different meanings depending on accent marks. rakṣhā: (我们), (rakṣha in padapāṭha): to guard (4.3.14), (8.84.3) & others; rakṣho: (我们), (rakṣhaḥ in padapāṭha); demon, rākṣhasa (4.3.14), (1.24.5) etc.]

8.84.4:

O divine Fire, O Angira, O child of energy (2), by what word, the laud, (can we call you) (1,3), for thy supreme thinking (4)?⁴

[varāya: supreme thinking; see (8.82.3)

The Angirasa seers are identified with Agni. These seers are also the burning powers of the light, like Agni. This identification of the seers and Agni is also in (8.60.2).]

8.84.5:

By the mind of what master of sacrifice shall we give (1), O son of force (2)?

How shall I word this prostration of my surrender (3)?⁵

[dāshema: sacrificial giving, distribution. 'How shall we give to Agni (katham dāshema)' (1.77.1) is a key idea in Veda. The word 'dāshema' has a covert connection with das in the sense of discernment.

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic powers to whose province they rightly belong. The sacrificer is faced with the problem of the right arrangement and the distribution of his work. The will to right arrangement is an all-important preparation for the reign of the supreme law in the mortal (SA, SV, p.267).]

⁴ कर्या ते (1), अग्ने अङ्गिर् ऊर्जी नपात् (2), उपस्तुतिम् (3), वराय देव मृन्यवे (4)

⁵ दारोम् कस्य मनसा युज्ञस्य (1), सहसो यहो (2), कर्दु वोच इदं नर्मः (3)

8.84.6:

May you yourself create (1), a happy dwelling for us in all the worlds (2). Make our words a source of the plenitude and the riches (3).

8.84.7:

In whose wide-moving thought (1), do you take delight, O master of the house (2)? From you come our words in the conquest of the Light (3).

8.84.8:

Him they make bright, the strong of will (1,2), and he goes in front in the contests (3).

He is a master of plenitude in his own abodes (4).

8.84.9:

He dwells safe on perfect foundations (1), there are none to slay him, it is he who slays (2,3). O Agni, he is a mighty hero and prosperous (4).

⁶ अधा त्वं हि नः करो (1), विश्वां अस्मभ्यं सुक्षितीः (2), वार्ज-द्रविणसो गिरंः (3)

⁷ कस्यं नूनं परीणसो धियों (1), जिन्वसि दंपते (2), गोषाता यस्यं ते गिरं: (3)

[ै] तं मंर्जयन्त (1), सुक्रतुं (2), पुरोयावानम् आजिषुं (3), स्वेषु क्षयेषु वाजिनम् (4)

[ै] क्षेति क्षेमेंभिः साधुभिः (1), निकः यं घ्रन्ति (2), हन्ति यः (3), अग्नै सुवीर एधते (4)

85. Ashvins

Rishi: Kṛṣhṇaḥ Āngirasaḥ

8.85.1: Lords of the journey

8.85.2: Hear my laud of affirmation (stoma)

8.85.3: You are called by the seer Kṛṣhṇa

8.85.4: Drink the Soma

8.85.5: Give an unassailable dwelling

8.85.6: Go to the abode of the giver

8.85.7: Yoke your firm chariot

8.85.8: Three-seated car with triple form

8.85.9: May my words protect me

Metre: Gāyatrī

8.85.1:

O Ashvins, Lords of the journey, come to my invocation (1), May you drink the rapturous Soma (2).

[nāsatya: Ashvins, Lords of the journey, (8.19.16), (4.14.1) etc., derived from nas to move; For S, meaning is, 'those who do not utter falsehood'. All the gods are committed to Truth. Why assign this epithet to Ashvins only?]

8.85.2:

O Ashvins, hear my call and the laud of affirmation (1). May you drink the rapturous Soma (2).²

8.85.3:

O Ashvins, rich in the force of plenitude (2,4), you are called by the (seer Kṛṣhṇa) (1,3). May you drink the rapturous Soma (5).

¹ आ में हवं नासत्या अर्थिना गच्छेतं युवम् (1), मध्वः सोमस्य पीतये (2) 2 इमं में स्तोममिथिनेमं में शृणुतं हर्वम् (1), मध्वः सोमस्य पीतये (2) 3 अयं वां कृष्णों (1), अर्थिना (2), हर्वते (3),

वाजिनीवसू (4), मध्वः सोमस्य पीतये (5)

[kṛṣḥṇaḥ: name of the seer of this sūkta; This word and its variants elsewhere have the meaning, 'black; forces of ignorance; see (8.96.13,14)]

8.85.4:

Hear the invocation of your adorer Kṛṣḥṇa who praises you (1). May you drink the rapturous Soma, O leaders (2). [stuvataḥ: one who lauds, (10.46.10); jarituḥ: adorer, (6.5.6)]

8.85.5:

Give an unassailable dwelling (1), to the sage who lauds you, O Leaders (2). May you drink the rapturous Soma (3).⁵

8.85.6:

May you go towards the abode of the giver, who lauds you (1). May you drink the rapturous Soma, O Ashvins (2).

8.85.7:

O showerers of riches (2), yoke the ass to the firmly built chariot (1). May you drink the rapturous Soma (3).

8.85.8:

O Ashvins come to us (2), in your three-seated car with triple form (1). May you drink the rapturous Soma (3).

⁴ शृणुतं जीरेतुः हवं कृष्णस्य स्तुवृतो (1), नेरा मध्वः सोमस्य पीतये (2)

[ं] छुदिः यन्तुम् अदोभ्युं (1), विप्राय स्तुवृते नरा (2), मध्वः सोर्मस्य पीतयै (3)

⁶ गच्छेतं दाशुषीं गृहम् इत्था स्तुंबतो (1), अश्विना मध्वः सोमस्य पीतये (2)

⁷ युआथां रासभुं रथें वीड्वंङ्गे (1), वृषण्वस् (2), मध्वः सोमस्य पीतयें (3)

⁸ त्रि<u>ब</u>न्धुरेण त्रिवृता (1), रथेना यातम् अश्विना (2), मध्वः सोर्मस्य पीतये (3)

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[Line 1 is in (1.118.2); trivrtā: with triple form]

8.85.9:

O Ashvins, the lords of journey (2), may my hymn of words protect me (1,3). May you come to drink the rapturous Soma (4).

86. Ashvins

Rishi: Kṛṣhṇaḥ Āngirasaḥ, Vishvakaḥ vā Kārṣhṇiḥ

8.86.1: You are achievers and healers

8.86.2: Sever not our friendship

8.86.3: You increased in Vishņāpu

8.86.4: The hero who is a conqueror of hostiles

8.86.5: Release your steeds from reins and stay here

Metre: Jagatī

8.86.1:

You two are achievers, healers and create bliss (1). (O Ashvins), you two have the words of discernment (2). The sage Vishvaka calls you on behalf of his son (3). Sever not our friendship (4); loosen your steeds (and stay here) (5). [mayobhuvaḥ: who create bliss, (5.5.8); dasrā: achievers, (1.30.17); dakṣha: discernment, (3.2.3); not the Purāṇic person]

[ै] नू में गिरों (1), नासृत्या अर्थिना (2), प्रार्वतं (3), युवम् मध्वः सोमस्य पीतये (4)

¹ उभा हि दुस्रा भिषजां मयोभुवा (1), उभा दक्षस्य वर्चसो बभूवर्थुः (2), ता वां विश्वको हवते तन्कृथे (3), मा नो वि यौष्टं सुख्या (4), मुमोर्चतम् (5)

8.86.2:

(Recall) Vimana (a sage) lauding you in ancient times (1). You gave him the thoughts for his desire for the riches (2). The sage Vishvaka calls you on behalf of his son (3). Sever not our friendship (4); loosen your steeds (and stay here) (5).²
[ishtaye: (to satisfy) the desire, (5.72.3)]

8.86.3:

(O Ashvins) who give enjoyments to many (1), you increased (your powers) in Viṣḥṇāpu (2), and granted him the desire for riches (3).

The sage Vishvaka calls you on behalf of his son (4).

Sever not our friendship (5);
loosen your steeds (and stay here) (6).

[edhate: to increase, (10.6.1), to make him ready, (4.1.5);
vishṇāpu: son of Vishvaka, the seer of the verse]

8.86.4:

For our protection (we) invoke the hero even though far-off (2). He is a conqueror of riches and overcomer of the hostiles (1). His right thinkings are most pleasing like those of a father (3). (O Ashvins), sever us not from your friendship (4). Release (the steeds from reins) so you can stay (5).

² क्था नूनं वां विमेना उप स्तवत् (1), युवं धियं ददथुः वस्य-इष्टये (2), ता वां विश्वंको हवते तन्कृथे (3), मा नो वि यौष्टं सख्या (4), मुमोर्चतम् (5) ³ युवं हि ष्मा पुरुभुजा (1), इमम् एध्तुं विष्णाप्वे (2), दृदथुः वस्य-इष्टये (3), ता वां विश्वंको हवते तन्कृथे (4), मा नो वि यौष्टं सख्या (5), मुमोर्चतम् (6) ⁴ उत त्यं वीरं धनसाम् ऋंजीषिणं (1), दूरे चित् सन्तमवंसे हवामहे (2), यस्य स्वादिष्टा सुमृतिः पितुः यथा (3), मा नो वि यौष्टं सख्या (4), मुमोर्चतम् (5)

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[Just as verse 5 glorifies Savitar, this verse in the first half glorifies Indra. The epithets in line 1 are used exclusively for Indra.

Line 3: pituh: means father as well as Soma; here 'father' is appropriate. The accent markings support this meaning as in (8.1.6), (8.3.24) etc.]

8.86.5:

Sun.1

By truth does (the creator) Savitar accomplish his work (1). He spreads wide the greatnesses of the truth (2). It is certainly the greatness of the truth (3,5), which overcomes those who battle against us (4,6). (O Ashvins), sever us not from your friendship (7). Release (the steeds from reins) so you can stay (8). [prtanyatan: those who battle against us, (8.40.7); shamāye: accomplishes the labour, (3.1.1); S interprets lines 1 and 2 as referring the work of the setting of the

87. Ashvins

Rishi: Kṛṣhṇaḥ Āngirasaḥ, Dyumnīkaḥ Priyamedhaḥ

8.87.1: Luminous affirmative laud

8.87.2: Soma full of clarity

8.87.3: Lovers of yajna invoke you

8.87.4: Hear our perfect hymns

8.87.5: Workers on the golden path

8.87.6: Come swiftly to our thinkings

Metre: 1,3,5, Brhatī; 2,4,6, Satobrhatī;

⁵ ऋतेने देवः संविता शंमायत (1), ऋतस्य शृङ्गम् ऊर्विया वि पेप्रथे (2), ऋतं (3), सांसाह् (4), मिंहं चित् (5), पृतन्यतो (6), मा नो वि यौष्टं सुख्या (7), मुमोर्चतम् (8)

8.87.1:

May you come to the Soma (3), and the luminous affirmative laud (offered here), O Ashvins (1), just as people come eagerly to a well (2). The rapturous Soma is specially beloved to you in heaven (4). O Leaders, may you drink the Soma (5), just as the two Gaur (animals) (drink) at a pool (6). [seke: Soma, (S in (4.16.3)); here he ignores this word; irine: pool (S);]

8.87.2:

O Ashvins, may you drink the rapturous (Soma) full of clarity (1). O leaders, be seated on the seats of sacred grass (2). Come to the house of the rejoicing person (sacrificer) (3), and protect the growth in it by knowledge (4). [vayaḥ: growth, (7.39.4); expansion, (8.102.1); vedasā: knowledge, (1.89.5), (3.60.1); gharmam: clarity, (5.73.6), (5.76.1); ni pātam: to protect, (8.40.12)]

8.87.3:

Those who love yajna invoke you (2), with all your protections (1).

May you come to the house (of the yajamāna) (3), who has prepared the seats of grass for the gods (4).

To him yajna is beloved in his urge to attain heaven (5).

[divishtishu: one with urge to attain heaven, (4.9.3)]

¹ युम्नी वां स्तोमों अश्विना (1), क्रिविः न (2), सेक आ गंतम् (3),
मध्यः सुतस्य स दिवि प्रियो (4), नरा पातं (5), गौराविव इरिणे (6)
² पिबेतं घुमँ मधुमन्तम् अश्विना (1), आबहिः सीदतं नरा (2),
ता मन्दसाना मनुषो दुरोण आ (3), नि पति बेदसा वर्यः (4)
³ आ वां विश्वांभिः जतिभिः (1), प्रियमेधा अहूषत (2),
ता वर्तिः यांतमुषं (3), वृक्तबंहिषो (4), जृष्टं यज्ञं दिविष्टिष् (5)

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8.87.4:

O Ashvins, may you drink the rapturous Soma-delight (1), and be seated happily on the seat of sacred grass (2). Increasing, hear our perfect hymns (3), by coming from the heaven to (4), just as (thirsty) Gaur animals (come to) the pool (5).

[vāvṛdhānāḥ: increasing, (5.3.10); (increasing their powers in the aspirant)

sumat: happy, (5.2.4)]

8.87.5:

O Ashvins come with your horses (1), which eat the streaming honey (2).
O workers on golden paths, lords of happiness (3), may you drink the Soma (4),
O increasers of truth (5).

[pruṣhitapsavaḥ: that which eat the streaming honey, (5.75.6), (an epithet for horses);

dasrā: workers, achievers, (1.3.3)]

8.87.6:

We, sages having light (2), invoke you for the gain of the plenitude (1,3).

O handsome Ashvins, achievers, with manifold actions (4), come swiftly to our thinkings (5).

पिबंतुं सोमुं मधुंमन्तमिश्वना (1), आबृहिः सींदतं सुमत् (2),
 ता बांवृधाना उपं सुष्टुतिं (3), दिवो गृन्तं (4), गौराविव इरिंणम् (5)

⁵ आ नूनं यातमिश्वना (1), अश्वेभिः प्रुषितप्सुंभिः (2), दस्रा हिरंण्यवर्तनी शुभस्पती (3), पातं सोमंम् ऋतावृथा (4)

⁶ व्यं हि वां हवामहे (1), विपुन्यवो विप्रांसो (2), वाजंसातये (3), ता वल्गू दस्रा पुरुदंसंसा (4), धिया अधिना श्रुष्टी आ गंतम् (5)

[shruṣhṭī: swiftly, (2.3.9), (2.9.4);

purudamsam: those with manifold action, (1.3.2), (3.1.23)

valgū: handsome, (6.62.5), (6.63.1);

vipanyavah: they who have the light, (3.10.9), (5.61.15)]

88. Indra

Rishi: Nodhāḥ Gautamaḥ

8.88.1: We bring Indra with hymns

8.88.2: He gives us many enjoyments

8.88.3: None can stop your giving

8.88.4: This hymn has turned you to us

8.88.5: Your self-law

8.88.6: Become aware of our utterance

Metre: 1,3,5, Brhatī; 2,4,6, Satobrhatī;

8.88.1:

We bring Indra with hymns (4), just as milch-cows come to the calves in the cow-stall (3). He is the achiever of works, and overcomer of foes (1); he is a treasure and becomes rapturous with the Soma (2). [navāmahe: to bring (S), (occurs once in RV) dasmam: achiever of works:]

8.88.2:

Indra, opulent and with plenitude, we swiftly seek (4,6), (He is) full of Ray-cows in hundreds and thousands (5). He dwells in heaven, a lavish giver (1), and surrounded by mights (2); (He gives us) many enjoyments like a hill (3).

¹ तं वो दुस्मम् ऋतीषहं (1), वसौः मन्दानम् अन्धसः (2), अभि वृत्सं न स्वसंरेषु धेनव (3), इन्द्रं गीर्भिः नवामहे (4) ² युक्षं सुदानुं (1), तिवधिभिः आवृतं (2), गिरिं न पुरुभोजसम् (3), श्रुमन्तं वाजं (4), शतिनं सहस्रिणं मक्षु गोर्मन्तम् (5), ईमहे (6)

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[purubhojasam: that which gives many enjoyments, (7.9.2); kshumantam: opulent, (2.4.8);

gomantam: full of Ray-cows, (4.1.15)]

8.88.3:

The vast and firm mountains cannot cover you, O Indra (1). When you decide to give riches to your adorer like myself (2), none can stop you (3).

[mināti: to harm, to stop; varanta: to cover, (4.6.6);]

8.88.4:

You are a warrior with your will-power and might (1).

(You overpower) by your might and workings, all things born (2).

This hymn of illumination to you (3),
which Gotama brought to birth (5),
has turned you towards us for our protection (4).

[vavartati: turns towards, (8.103.11);
damsanā: actions, (3.9.7), workings, (5.87.8);
majmanā: might, (8.103.2)]

8.88.5:

By your might, you extend beyond the limits of the heaven (1). The wide earthly world cannot limit you, O Indra (2). By your self-law you uphold (everything) (3). [vavakshitha: supported, (3.9.3), uphold, (1.81.5); vivyācha: to contain, to limit, (3.36.4); pra ririksha: extend beyond, (S);]

³ न त्यां बृहन्तो अद्रंयो वरंन्त इन्द्र वृीळवं: (1), यद्दित्संसि स्तुवृते मार्वते वसु (2), निकृष्टदा मिनाति ते (3)

⁴ योद्धी असि क्रत्वा शर्वसोत (1), दंसना विश्वी जाताभि मुज्मनी (2), आ त्व अयम् अर्क (3), ऊतये वर्वतित (4), यं गोतमा अर्जीजनन् (5)

[ै] प्र हि रिंििक्ष ओर्जसा दिवो अन्तेभ्यः परि (1), कि कि कि कि कि कि कि निवास कि निवास कि निवास कि कि कि कि कि कि

8.88.6:

When you give your riches to the giver (sacrificer) (2), no one can hinder you, O Maghavan (1).

O bounteous one, impeller (4), become aware of our utterance (or potent word) (3), for the winning of the plenitude (5).

[uchathasya: word, utterance, (5.12.3); bodhi: become aware, (8.43.27); parishtih: to envelop, to hinder, (1.65.2)]

89. Indra

Rişhi: Nṛmedha Āngirasa and Purumedha Āngirasa

8.89.1: Wakeful light

8.89.2: Killer of the non-expression (of truth)

8.89.3: Maruts sing to Indra

8.89.4: Motherly waters spread and flow

8.89.5: You prop the heavens and make earth wide

8.89.6: Beings yet to be born

8.89.7: Produces mature milk from the immature (cows)

Metre: 1,3,7, Brhatī; 2,4, Satobrhatī; 5-6, Anushtup;

8.89.1:

O Maruts, sing to the great Indra (1), the utter killer of Vrtra (2). They, who increase the Truth, brought into birth (4), the wakeful light (3,6), a god for the god (5).

⁶ निकः परिष्टिः मघवन् (1), मघस्यं ते यत् दाशुषे दशस्यसि (2), अस्माकं बोधि ज्ञथंस्य (3), चोदिता मंहिष्टो (4), वार्जसातये (5) ¹ बृहदिन्द्रीय गायत् मर्हतो (1), वृत्रहंतमम् (2), येन ज्योतिः (3), अर्जनयन् ऋतावृधों (4), देवं देवाय् (5), जागृंवि (6)

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[Wakeful light: it is the secret light in (7.76.4) (gulham jyotiḥ) or the light in the blinding darkness, (1.100.8)]

8.89.2:

Indra drives away the hostile attacks (1). He is the killer of the non-expression (of Truth) (2). He becomes luminous (3). O vast of lustre and lord of the host of Maruts (5),

O vast of lustre and lord of the host of Maruts (5), the gods labour for your friendship (4).²

[shastiḥ: speech, (4.3.15);

ashastihā: slayer of the non-expression (of truth), (8.99.5); apa adhamat: drives away, (4.50.4);

abhishastīḥ: hostile attacks, (5.3.7)]

8.89.3:

O Maruts, to the great Indra, sing the hymn of wisdom (1). (He is) Vrtra-killer and is of a hundred willings (3), kills Vrtra with the Vajra having a hundred edges (2,4).

8.89.4:

O one with forceful mind, your inspired knowledge is vast (2). Bring it to us forcefully (1).

May the motherly waters flow swiftly spreading (3).

Kill Vrtra and conquer the Sun-world (4,5).

[Line 3: Recall that Indra releases the waters stopped by Vrtra]

² अप अंधमत् अभिशंस्तीः (1), अशस्तिहा (2), अथेन्द्रौ युम्नी आ अभेवत् (3), देवास्त इन्द्र सुख्यायं येमिरे (4), बृहंत्-भानो मर्हद्रण (5)

³ प्र व इन्द्रीय बृह्ते मरुतो ब्रह्म अर्चत (1), वृत्रं हेनति (2), वृत्रुहा शुतक्रतुः (3), वज्रेण शुतपर्वणा (4)

⁴ अभि प्र भर धृषता (1), धृषन्मनः श्रवश्चित् ते असत् बृहत् (2), अर्षन्तु आपो जर्वसा वि मातरो (3), हनौ वृत्रं (4), जया स्वः (5)

8.89.5:

O incomparable, you were born for the killing of Vrtra (1). You spread the earth wide (2). You propped up the heaven (3). [apūrvya: incomparable, (3.13.5)]

8.89.6:

Then the yajna was born (1).

Then the joyful songs of illumination were born (2).

Then you surpass all (3),
beings who are born and beings who are yet to be born (4).

[haskṛti: the smile, joyful]

8.89.7:

Indra produced the mature (milk) from the immature cows (1). Indra raised the Sun (to be) in heaven (2). (Sing) the vast Sāman, pleasing to Indra (4,6,8) who has joy in the word (7), and thus clear away all evil by the consuming flames (of chant) (5), like a blazing fire (3).

[pakvam: mature milk of immortality;

Line 1: the same idea with same words is in (1.62.9), (2.40.2), (6.17.6) and (6.72.4). In the Veda, even an entity low in consciousness like stone has immortality completely hidden in it.

Line 2: The same idea is in (1.7.3), (9.107.7), (10.62.3), (10.156.4). In most of us, the source of all light, inner Sun is at the bottom,

⁵ यत् जायेथा अपूर्व्य मर्घवन् वृत्रहत्याय (1), तत् पृथिवीम् अप्रथयः (2), तत् अस्तक्षा उत द्याम् (3)

⁶ तत् ते युक्को अजायत् (1), तत् अर्क उत हस्कृतिः (2), तत् विश्वम् अभिभूरसि (1), यत् जातं यत् च जन्त्वम् (4)

⁷ आमार्सु पुक्रम् ऐरेयु (1), आ सूर्यं रोहयो दिवि (2), घुर्मं न (3), सार्मन् (4), तपता सुवृक्तिभि: (5), जुष्टं (6), गिर्वणसे (7), बृहत् (8)

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covered by darkness. Indra, the God-mind raises the Sun to be in mind (Heaven).

suvṛktibhiḥ: utter clearing away of all evil, (5.25.3);

Line 4: Sāman chant: See (8.29.10) for the power of Sāman.]

90. Indra

Rishi: Nṛmedha Āngirasa; Purumedha Āngirasa

8.90.1: One with the best bow

8.90.2: You are true

8.90.3: We praise you without hyperbole

8.90.4: You never bow to anyone

8.90.5: You uphold the men of vision

8.90.6: Your actions are our refuge

Metre: 1,3,5, Brhatī; 2,4,6, Satobrhatī

8.90.1:

Indra is invoked in all battles (2).

He is the Vrtra-killer, and one with best bow (5), worthy of the luminous rik mantra-s (6).

Accepting our words of wisdom and the Soma-offering (4), may he increase in us (1,3).

[bhūṣhatu: to grow, (5.75.1);
rchīṣhamaḥ: one worthy of the rk mantra, (1.61.1);
paramajyā: one with best bow, (8.1.30)]

8.90.2:

You give the supreme achievements (1). You are true, you make rulers (2). We adore (or serve) the son of great might (4), and are yoked to him who is with many lights (3).

¹ आ नो (1), विश्वांसु हव्य इन्द्रं: समत्सुं (2), भूषतु (3), उप ब्रह्माणि सर्वनानि (4), वृत्रहा परमुज्या (5), ऋचीषम: (6)

² त्वं दाता प्रथमो राधंसाम् (1), असि असि सत्य ईशानुकृत् (2), तुविद्युद्मस्य युज्या (3), वृणीमहे पुत्रस्य शवंसो मुद्दः (4)

[tuvidyumna: one with many lights, (3.16.3)]

8.90.3:

O Indra, who has joy in the word (2), we have made this hymn of wisdom-words (1,3), pertaining to you only without exaggeration (4).

O Lord of steeds, accept this hymn with pleasure (5).

O Indra, yoked to you, we fix our minds (6).

[amanmahi: fix our minds, (5.22.3)]

8.90.4:

O Maghavan, you are true (1). Even though unbowed, you humble the many Vrtra-foes (2). O most mighty thunderer (4), make the riches to come in front of the giver (3,5).

8.90.5:

O Indra, you are glorious (1).
You are the overcomer of foes and the lord of strengths (2).
You uphold the men of vision (5).
You, the sole one (eka), smite the Vrtra-foes (3), whom none could oppose or drive away (4).

³ ब्रह्मा त (1), इन्द्र गिर्वण: (2), क्रियन्ते (3), अनंतिद्धुता (4), · इमा जुंषस्व हर्यश्व (5), योजना इन्द्र या ते अमन्मिह (6)

⁴ त्वं हि सत्यो मंघवृन् (1), अनानतो वृत्रा भूरि नि ऋअसे (2), स त्वं (3), शंविष्ठ वज्रहस्त (4), दाशुषे अर्वार्श्वं रियमा कृथि (5)

⁵ त्वर्मिन्द्र युशा अंसि (1), ऋजीषी शंवसस्पते (2), त्वं वृत्राणि हंसि (3), अप्रतीनि एक इदर्नुता (4), चर्षणीधृतां (5)

8.90.6:

O powerful one, conscious thinker (1), we seek from you riches as if they are our share (2). Your actions, which are great, serve as our refuge (3). May we enjoy your bliss (4).

[asuram: powerful (Rudra), (5.42.11); this word is used for demons (rākṣhasa-s) in some places.

sharanam: (house) of refuge, (2.3.8), (6.47.8);

ashnavat: enjoy, (1.1.3);

sumnā: bliss, (8.19.4), (8.75.16)]

91. Indra, Apālā and Soma

Rișhi: Ātreyī Apālā

8.91.1: The lady Apālā on her way

8.91.2: Offers Soma to Indra

8.91.3: Apāla wants to know Indra

8.91.4: May he grant us abundance

8.91.5: The three situations (needing help)

8.91.6: The growths in the three cases

8.91.7: Indra purified Apālā in three ways

Metre: 1-2, Pangktih; 3-7, Anushtup;

8.91.1:

The lady (Apālā) on her way to the river (1), saw Soma (creepers) on the way (2).

On bringing it home, she said (3),

'I am going to press you out for Indra (4),
I am going to press you out for Shakra' (5).

[avāyatī: descent (as in avayātam in (1.94.12))]

⁶ तमुं त्वा नूनम् असुर प्रचेतस्ं (1), राधो भागिमव ईमहे (2), मही-इव कृत्तिः शरुणा तं इन्द्र प्र (3), ते सुम्रा नौ अश्रवन् (4)

[े] कुन्या वाः अवायती (1), सोमुमिप स्रुता अविंदत् (2), अस्तं भरेन्ति अब्रवीत् (3), इन्द्राय सुनवै त्वा (4), शुक्रायं सुनवै त्वा (5)

8.91.2:

(Apālā to Indra), "O hero, shining superbly (2), you go from house to house (1).

This Soma is pressed by the teeth, drink this (3), mixed with grains, Karambha (4), the Purodāsha (cake) and the utterances" (5).

8.91.3:

"We wish to know you (1), but here we know you not (2). O Soma (indu), flow to Indra (4), first slowly and then quickly (3)".

8.91.4:

May (Indra) repeatedly make us powerful (1), may he do so abundantly for us (2), may he make us rich (3).

Hated by the husband and forced to leave (5), may we be united to Indra (6).

[yatīḥ: to go, to leave]

² असौ य एषि वीर्को गृहंगृहं (1), विचाकेशत् (2), इमं जम्भसुतं पिब (3), धानार्वन्तं करम्भिणम् अपूपर्वन्तम् (4), उक्थिनम् (5)

³ आ चुन त्वां चिकित्सामो (1), अधि चुन त्वा न इमंसि (2), शनैरिव शनुकैरिव (3), इन्द्रायेन्द्रो परि स्रव (4)

⁴ कुवित् शर्कत् (1), कुवित् करंत् (2), कुवित् नः वस्यंसः करंत् (3), कुवित् (4), पीतृद्विषो यतीः (5), इन्द्रेण संगमामहै (6)

8.91.5:

The three are the important places (needing help) (1). O Indra, you make them to have growth (namely) (2), the top part of my father's head (3), his field (subtle body) (4), and my body (5).⁵

[Line 3: tatasya shirah: the subtle extension of head which is the source of new ideas. For S, it is bald head;

Line 4: the subtle body of father. For S, it is his agricultural land]

8.91.6:

You make all these to have a growth (4), the body which is our (father's) (1), next, this my body (2), and the (upper part of) head of my father (3). [romasha: growth, see (8.31.9)]

8.91.7:

Indra purified Apālā in the three ways (5), (namely) by the space of fast movement (as that) of chariot (1), by the space of slow movement as that of cart (2), by the space of yoking (3). (Indra) made for her a luminous skin (4,6).

[khe: space, (8.77.3);

sūrya-tvacha: skin with the lustre of Sun; a luminous body]

[This sūkta gives the experience of the lady Rshi Apālā, the daughter of Atri Rshi. This is her only sūkta in RV. As stated in

⁵ इमानि त्रीणि विष्टपा (1), तानि ईन्द्र वि रौहय (2), ि शिर्रः तृतस्य (3), उर्वराम् (4), आत् इदं म उपोदरै (5)

⁶ असौ च या न उर्बरा (1), आत् डुमां तुन्वं मर्म (2), अथों ततस्य यत् शिरः (3), सर्वा ता रोमशा कृधि (4)

⁷ खे रथस्य (1), खेऽनंसः (2), खे युगस्यं (3), शतक्रतो (4), अपालाम् ईन्द्र त्रिः पूत्वी (5), अर्कृणोः सूर्यत्वचम् (6)

verse 4, she has been deserted by her husband. One day, she comes across the rare Soma plant. She is eager to offer it to Indra. She crushes it by the teeth, adds the infusions to it and calls Indra. Indra hears her call, comes and gives three boons. The first boon asked by Apāla is the growth of the subtle space above the head of her father, which is the source of new ideas, intuitions etc. Clearly he has been uncreative and unimaginative. The second boon is for the growth of father's subtle body having powers such as will-power, patience, etc., so that he makes his creative ideas take proper shape. The third boon is to give beauty and lustre to her own body.

Indra uses three movements to give the needed help. The fast symbolic movement of the car energises the head of her father making it creative. The second movement strengthens the subtle body, clearly a task which needs time and patience, like the movement of a cart. By yoking his own power to her, he gives her a luminous body or luminous skin, the third boon.]

92. Indra

Rişhi: Shruta-kakşhah Āngirasah; Su-kakşhah Āngirasah

8.92.1: He is a universal force

8.92.2: Worthy of praises

8.92.3: We labour (harmoniously) with surrender

8.92.4: Soma offered with perfect discernment

8.92.5: Riks increase (his power) in us

8.92.6: He has become all the worlds

8.92.7: O Indra, impel forward your protection

8.92.8: None can oppose him

8.92.9: Teach us about getting felicities

8.92.10: Come near us

8.92.11: Those who want to destroy knowledge

8.92.12: Become joyful with our utterances

8.92.13: Human nature is for satisfaction of desires

8.92.14: One opposed to demonic powers

8.92.15: Thoughts of Puramdhi

8.92.16: Make us joyful

8.92.17: Soma is the giver of ojas (might)

8.92.18: Felicities given to all doers of work

8.92.19: Our words praise Soma

8.92.20: In him is all glory and beauty

8.92.21: Extended the conscious yajna

8.92.22: Soma enters you as rivers enter sea

8.92.23: Wakeful

8.92.24: Soma empowers the planes of consciousness

8.92.25: Sing about the splendour

8.92.26: Soma sufficient to Indra

8.92.27: Our words reach you anywhere

8.92.28: You are one who seeks heroes

8.92.29: Gifts established by founders of things

8.92.30: Do not become slothful

8.92.31: Designs of the elder gods (opposed to truth)

8.92.32: You are ours, we are yours

8.92.33: Your friends, the singers, serve you

Metre: 1, Anușhțup; 2-33, Găyatrī

8.92.1:

Sing (the hymns) to Indra in front (2),

who drinks the Soma-food (1).

He, the doer of hundred deeds, is a universal force (3).

He is lavish to all men of vision (4).

[pra: in front, (5.10.1);

saha: force, (8.102.5), (everywhere);

vishvāsāham: vishva-saham (pada): universal force, (6.19.11), (6.44.4)

etc.]

¹ पान्तुमा बो अन्धंस् (1), इन्द्रंमुभि प्र गायत (2), विश्वासाहं शतक्रेतुं (3), मंहिष्टं चर्षणीनाम् (4)

8.92.2:

Proclaim him as Indra (3), who is invoked by all, lauded by all (1). He is worthy of the praises, hears things eternal (2).² [sanashrutam: (alt.) who has the inspired knowledge of things eternal, (3.11.4)]

8.92.3:

Indra gives, dancing, the great plenitude to us (1), we labour (harmonizing) for great things (3), in a state of surrender (2).

[ā yamat: to labour for harmonization, (9.44.5); nṛtuḥ: dancer, (5.52.12), (8.38.7); abijñu: praying with bended knees;]

8.92.4:

O Indu, the handsome Indra drinks the Soma-delight, mixed with infusions (1,3), offered by the aspirant with perfect discernment (2). [prahoshi: to offer, (6.44.14); prahoshinah: offerers (aspirants)]

8.92.5:

To Indra sing the illumined riks so that he drinks the Soma (1). That certainly increases (his power in us) (2).

8.92.6:

The God (Indra), having drunk the rapturous Soma (1), has become all the worlds, by his divine might (3,2).

² पु<u>रु</u>हृतं पुरुष्टुतं (1), गांथान्यं सर्नश्रुतम् (2), इन्द्र इति ब्रवीतन (3)

³ इन्द्र इन्नों महानां दाता वाजानां नृतुः (1), महाँ अभिज्ञु (2), आ यमत् (3)

⁴ अपांदु शिष्रि अन्थंसः (1), सुदक्षंस्य प्रहोषिणः (2), इन्द्रोः इन्द्रो यवाशिरः (3)

[ै] तम्बुभि प्र अर्चुतेन्द्रं सोमस्य पीतयें (1), तदित् हि अस्य वर्धनम् (2)

⁶ अस्य पीत्वा मर्दानां देवो (1), देवस्य ओर्जसा (2), विश्वाभि भुवना भुवत् (3)

[bhuvat: to become (or to manifest), (8.19.37), (8.71.15); Line 3: (alt.) has conquered all the worlds (S)]

8.92.7:

Impel forward for your protection (3),
Indra who overcomes foes forever (1).
He pervades all the hymns (2).

[āyatam: spread widely, pervade;
satrāsāham: overcomes all foes or obstacles forever, (3.34.8).

-

avāri: to hold back, (4.6.7)]

8.92.8:

(1.79.6)

He, the Soma-drinker is a warrior whom none can oppose (1), and none can harm (2).

He is the leader whose will cannot be stopped (3).

[avārya-kratu: whose will cannot be held back;

8.92.9:

O Indra, knower, one worthy of riks (2), teach us about getting many felicities (1).

Protect our riches (obtained) from the realm beyond (3).

[pārye: from the realm beyond, (6.17.14), (9.1.7)]

8.92.10:

O Indra, may you come near us (1), with your impulsions for our getting plenitude in hundreds (2), or the plenitude in thousands (3).

त्यमुं वः सत्रासाह्ं (1), विश्वांसु गुीर्षु आर्यतम् (2), आ च्यांवयसि ऊतये (3)
 युध्मं सन्तम् अनुर्वाणं सोम्पाम् (1),
 अनेपच्यतम् (2), नरम् अवार्य-क्रंतुम् (3)

[°] शिक्षां ण इन्द्र राय आ पुरु (1), विद्वाँ ऋचीषम (2), अर्वा नः पार्ये धर्ने (3)

¹⁰ अतंश्रिदिन्द्र ण उप आयोहि (1), शतवोजया इषा (2), सहस्रेवाजया (3)

8.92.11:

Let us move from the thoughts to the illumined thinkers (1). O Shakra, let us conquer in battles with your steeds those (2), who want to destroy knowledge, O thunderer (2).

[dhīvata: illumined thinkers, (6.55.3);

godare: those who destroy (dare) the knowledge (go); cleaver of mountains (S);]

8.92.12:

O one of a hundred willings (1), we make you joyful with our utterances (3), just as cattle rejoice in the pasture (2).¹²

8.92.13:

O one of a hundred willings (2), all human nature is for the satisfaction of desires (1).

O Vajrin, let us come (to satisfy) our aspirations (2).

[āshasaḥ: aspirations, (5.32.11);
anukāma: satisfaction of desire, (1.17.3);]

8.92.14:

O son of strength, opposed to the demonic powers (2), the objects for these desire-satisfying persons are in you (1,3). Hence none can surpass you (2).

[kāmakātayaḥ: those who want to satisfy desires (S). avṛṭran: opposed to Vṛṭra-s, the demonic powers;]

¹¹ अयाम् धीर्वतो धियो (1), अर्वेद्धिः शक्र (2), गोदरे जयेम पृत्सु विज्ञवः (3)

¹² व्यमुं त्वा शतक्रतो (1), गावो न यवसेषु (2), आ उक्थेषु रणयामसि (3)
13 विश्वा हि मर्त्यत्वना अनुकामा (1), शतक्रतो (2),

अर्गन्म वज्रिन् आशर्सः (3)

¹⁴ त्वे सु (1), पुत्र शवसो अवृत्रिन् (2), कार्मकातयः (3), न त्वाम् इन्द्र अति रिच्यते (4)

8.92.15:

O showerer, protect us with the thoughts of Puramdhi (1,4), which are most bounteous (2), which chase (foes) with their terror (3).

[puram-dhi: many-thoughted Goddess, tenant of the inner city, (7.9.6), (8.69.1)]

8.92.16:

O Shatakratu, O Indra (1), just as you become joyful (3), with the luminous and rapturous Soma (2), make us also joyful (4).

8.92.17:

The rapture is most full of richly varied listenings (1,4). (You are) the giver of ojas (3), and the utter killer of Vrtra, O Indra (2).

8.92.18:

O truth, O drinker of Soma, we know (1,3), what riches you have given, O Vajrin (2), to all the doers of work, O strong doer (4). ¹⁸
[kṛṣḥṭayaḥ: doers of work, (1.36.19), (8.103.3);
dasma: strong doer, (7.3.4), powerful in action, (8.74.7)]

¹⁵ स नौ वृष्न् (1), सनिष्ठया (2), सं घोरयो द्रविट्वा (3), धियो अविड्डि पुरंध्या (4)

¹⁶ यस्ते नूनं शतक्रतो इन्द्रं (1), युग्नितमो मर्दः (2), तेनं नूनं मर्दे (3), मदेः (4)
17 यस्ते चित्रश्रवस्तमो (1), य ईन्द्र वृत्रहन्तमः (2),

य ओजो-दार्तमो (3), मर्दः (4)

¹⁸ विद्या (1), हि यः ते अद्रिवः त्वादंत्तः (2), सत्य सोमपाः (3), विश्वांसु दस्म कृष्टिषुं (4)

8.92.19:

Let our words praise in affirmation on every side (2), the Soma pressed out for the delight of Indra (1). May the singers sing the luminous rik mantra-s (3).

8.92.20:

We invoke Indra for (the drink of) pressed out Soma (3). In him are all the glory and beauty (1). He rejoices in the seven presences (of gods) (2). [samsadi: presences, (1.94.1); adhi: high up, (1.36.11)]

8.92.21:

The gods extended the conscious yajna (2), with three infusions of Soma (1).

May our lauds increase (them) (3).

[trikadrukeshu: three infusions, (1.32.3), (8.13.18)]

8.92.22:

Let the Soma delight enter you (1), as the rivers enters the sea (2).

None surpasses you, O Indra (3).²²

¹⁹ इन्द्रांय मत् वेने सुतं (1), परि ष्टोभन्तु नो गिरः (2), अर्कम् अर्चन्तु कारवः (3)

²⁰ यस्मिन् विश्वा अधि श्रियो (1), रणन्ति सप्त संसर्दः (2), इन्द्रं सुते हंवामहे (3)

²¹ त्रिकंद्रुकेषु (1), चेर्तनं देवासौ युज्ञमंत्रत (2), तमिद्धर्धन्तु नो गिर्रः (3)

²² आ त्वां विश्वन्तु इन्दंबः (1), समुद्रमिव् सिन्धंबः (2), न त्वामिन्द्र अति रिच्यते (3)

8.92.23:

O showerer of gifts, O wakeful one (2,4), by your might, you attained the drinking of Soma (1,3), which enters your body (or belly) (5).²³

[vivyaktha: all-pervading; attained; (occurs once)]

8.92.24:

O Indra, O Vṛtra-killer,
may the Soma be sufficient for your bodies (1).
May the delights be sufficient for (empowering) the planes (2).

[kukṣhayaḥ: bodies, stomachs
dhāma: planes of manifestation;]

8.92.25:

Shrutakaksha sings to the splendour of Indra (2,4), for ready and sufficient life-energies (1), and ray-cows (3).²⁵

[dhāmne: splendour, (5.48.1)]

8.92.26:

O Indra, in the Soma-delight pressed out by us (2), may you obtain sufficient satisfaction (1,3). May (the Soma) be sufficient for you, O Shakra (4), who (gives) gifts of delight (5).

[aram: ready and sufficient, (1.66.3); sufficient, (6.13.4), excellently, (7.7.6);

²³ विव्यक्थं महिना (1), वृषन् (2), भृक्षं सोमस्य (3), जागुवे (4), य ईन्द्र जठरेषु ते (5)

²⁴ अरं त इन्द्र कुक्षये सोमों भवतु वृत्रहन् (1), अरं धामभ्य इन्देवः (2)

²⁵ अरम् अश्वीय (1), गायित श्रुतकक्षो (2), अरं गर्वे अरम् (3), इन्द्रस्य धारी (4)

²⁶ अरं हि ष्मां (1), सुतेषुं णः सोमेषु इन्द्र (2), भूषंसि (3), अरं ते शक्र (4), दावने (5)

davane: see (8.7.27), (8.70.12);

bhūṣhati: to get satisfaction; to get growth, (5.75.1); (growth of Indra-powers in us)]

8.92.27:

May our words reach you, O thunderer (2), even if you are in the realm beyond (or far-off) (1). Gladly do we come to you (3). ²⁷
[aram gamāma: gladly (or excellently), do we come, (10.9.3)]

8.92.28:

Thus you are a hero and also firm (2). You are the one who seeks heroes (1). Thus your mind is celebrated (by us) (3). ²⁸ [rādhyam: celebrated, (1.116.11)]

8.92.29:

O many-treasured one (2), all your gifts are established by the Founders of things (1,3). O Indra, be our companion (4). ²⁹ [dhāyi: established, (4.7.1); dhātṛbhiḥ: by the Founders of things, (4.7.1)]

8.92.30:

O Lords of plenitude, become rapturous (2), with the knowledge-rays of Soma (3).

Do not become slothful like a slothful priest (1).

²⁷ पुराकात्तात् (1), चित् अद्रिबः त्वां नंक्षन्त ना गिर्रः (2), अरं गमाम ते बुयम् (3)

²⁸ एवा हि असि वीर्युः (1), एवा शूरं उत स्थिरः (2), एवा ते राध्यं मनः (3)

²⁹ पुवा रातिः (1), तुंबीमघ् (2), विश्वेभिः धायि धातृभिः (3), अधा चिदिन्द्र मे सर्चा (4)

³⁰ मो षु ब्रह्मेर्व तन्द्रयुः भुवौ (1), वाजानां पते मत्स्वा (2), सुतस्य गोर्मतः (3)

8.92.31:

May the designs of the (elder) gods who prowl at night (2), not obstruct us, O Indra (1,3).

Yoked to you, may we conquer them (4).31

[$s\bar{u}rah$: luminous powers who work against truth. They are referred as $p\bar{u}rve$ $dev\bar{a}h$, elder gods; (10.87.2) refers to them as gods of ignorance who kill ($m\bar{u}radev\bar{a}n$); they are the gods of falsehood ($anrta-dev\bar{a}h$), (7.104.14); the lust-worshippers, ($shishna-dev\bar{a}h$. (7.21.5), (10.99.3);)

ādishaḥ: designs, (6.4.5), (8.60.12)]

8.92.32:

O Indra, with you as our ally, we respond to the confronters (2). You are ours; we are yours (3).³²

[spṛdhaḥ: confronters, (6.5.6)]

8.92.33:

O Indra, your friends, singers, serve you (1), They desire you and hymn you repeatedly (2), they all serve you (3).³³

[nonuvata: those who chant, (4.22.4); tvāyavah: those who desire you, (10.91.9)]

³¹ मा नं इन्द्र अभि (1), आदिशः सूरौ (2), अक्तुषु आ यमन् (3), त्वा युजा वेनेम तत् (4)

³² त्वयेत् ईन्द्र युजा वृयं (1), प्रति ब्रुवीमिह् स्पृधेः (2), त्वम् अस्माकुं तर्व स्मसि (3)

³³ त्वामिद्धि (1), त्वायवौ अनु-नोर्नुवतः (2), चरान् सर्खाय इन्द्र कारवैः (3)

93. Indra and Rbhus

Rishi: Sukakshah Angirasah

8.93.1: O Sun, you rise up

8.93.2: Ninety-nine cities

8.93.3: Indra milks the Ray-cows

8.93.4: You have ascended as the Sun

8.93.5: Lord of existence

8.93.6: You go to all Soma offerings

8.93.7: We enrich Indra

8.93.8: He is created for giving gifts

8.93.9: The collection of hymns is powerful like Vajra

8.93.10: He has joy in the word

8.93.11: None can impair your self-empire

8.93.12: Heaven and Earth serve you

8.93.13: Placed the knowledge in the Ray-cows

8.93.14: Gods became terrified of Ahi

8.93.15: Indra has no enemies from birth

8.93.16: I bring Indra to you

8.93.17: Thoughts on the mental knowledge

8.93.18: He listens to our yearnings

8.93.19: How do you make us joyful?

8.93.20: Lord of Niyutvan steeds

8.93.21: The awakened giver

8.93.22: The advent of gods

8.93.23: To increase Indra in the yajna

8.93.24: Golden-maned steeds

8.93.25: The grass seat is spread out

8.93.26: Indra establishes ecstasy in the giver

8.93.27: I establish Indra-power

8.93.28: Bring us the most blissful impulsions

8.93.29: All things needed for a happy journey

8.93.30: Be gracious to us

8.93.31: Come to the Soma-offering

8.93.32: You know in two ways

8.93.33: Come with steeds

8.93.34: Rbhus, the divine artisans

Metre: Gāyatrī

8.93.1:

O Sun, repeller of foes, you rise up (1,4).
You have riches of inspired knowledge (2).
O mighty one, you have the divine powers of work (3),
[astāraḥ: repeller of foes, (1.64.10) (KS);
naryaḥ: powers of godhead, (5.41.9);

naryā-apasam: divine powers of work; gha: it is well-known; shruta-magha: riches (magha) of knowledge (shruta)]

8.93.2:

With the might of his arms he shattered ninety-nine cities (1). The Vrtra-killer smote Ahi (the snake demon) (2).2

[Line 1: destroying ninety-nine cities of hostiles indicate that the destruction is not complete.

Line 2: Ahi and Vrtra refer to the different aspects of the same demon.]

8.93.3:

May Indra, our benign friend (1), milk for us in a wide stream (3), the life-energies, Ray-cows and grains (2).

[go: cow; a ray of mental knowledge yava: grain; physical knowledge, see (8.70.12)]

¹ उत् घ इद्भि (1), श्रुतामेघं (2), वृष्भं नर्यापसम् (3), अस्तरम् एषि सूर्य (4)

² नवु यो नवितिं पुरी बिभेर्द बाह्रीजसा (1), अहिं च वृत्रहा अवधीत् (2)

³ स न इन्द्रं: श्विवः सखा (1), अर्थावृत् गोमृत् यर्वमत् (2), उरुधरिव दोहते (3)

8.93.4:

O Vrtra-slayer, whatever you, as the Sun, have ascended to (1), all that is under your control, O Indra (2).

[vashe: under your control, (9.86.28);

ut-agāḥ: to ascend;

Here Indra is described as having the power of Sun. Just as Sun brings under his control all that is seen by him, Indra does the same as he ascends each step in the ladder of existence.]

8.93.5:

O Lord of existence, when you have grown greatly (1), then you think that you will not die (2).

This is indeed the truth of yourself (3).

8.93.6:

O Indra, you go to all the Soma-offerings (1,3), whether the Soma is pressed out nearby or faraway (2).

8.93.7:

We enrich Indra, who killed the great Vrtra (1,2). The mighty one becomes the showerer of gifts (3). [vājayāma: we enrich, (1.4.9)]

⁴ यदुष्ट कत् चे वृत्रहन् उदगां अभि सूर्य (1), सर्वं तदिन्द्र ते वशे (2)

[ै] यत् वां प्रवृद्ध सत्पते (1), न मेरा इति मन्यसे (2), उतो तत् सत्यमित् तवं (3)

⁶ ये सोमांस: (1), परावित ये अर्वावित सुन्चिरे (2), सर्वान् ताँ ईन्द्र गच्छिस (3)

⁷ तमिन्द्रं वाजयामसि (1), मुहे वृत्राय हन्तवे (2), स वृषां वृष्मो भुवत् (3)

8.93.8:

Indra is created for giving gifts (1),

He is most mighty and is placed in the midst of rapture (2,3).

He is luminous energy with the rhythm of truth (4).

He is full of Soma-delight (5).8

[shlokī: rhythm of truth, (5.82.9);

dyumnī: luminous energy, (1.36.8); somyah: see (8.95.8)]

8.93.9:

The collection of hymns (is powerful) like Vajra (1).

He is strong and overcomes foes (2).

He is a carrier (of gifts), sublime and invincible (3).

[Line 1: Vaira is the power of light (lightning) and sound (thunderer):

vavaksha: carries, (4.7.11);

rshva: sublime, (3.5.5); sambhrta: collection;

astrtam: unconquerable, (1.140.8);]

8.93.10:

Indra has joy in the Words and is voiced by our word (2).

O Indra, make our path easy in the midst of calamities (1).

O Maghavan, you are the controller (3). 10

[durge: difficult passages, calamities]

8.93.11:

None can impair your designs (or commands) (1). Even a god or people with the unseizable Ray (3), (cannot impair) your self-empire (2).11

न देवो न अधिगुः जर्नः (3)

⁸ इन्द्र: स दार्मने कृत (1), ओर्जिष्ट: (2), स मर्दे हित: (3), द्युमी श्लोकी (4), स सोम्यः (5)

⁹ गिरा बच्चो न संभृतः (1), सर्वलो अनेपच्युतः (2), बुबुक्ष ऋष्वो अस्तृतः (3) 10 दुर्गे चिन्नः सुगं कृषि (1), गृणान ईन्द्र गिर्वणः (2), त्वं च मघवन् वराः (3)

¹¹ यस्य ते नू चित् आदिशं न मिनन्ति (1), स्वराज्यम् (2),

[adhriguh: one with unseizable (adhri) Ray (guh), (8.60.17)]

8.93.12:

O handsome one, the two divine (powers), heaven and earth (3), serve your strength (2).

No darkness can cover you (1).

8.93.13:

You only have placed the luminous milk of knowledge (1,3), in the black, red and spotted ray-cows (2).

8.93.14, 8.93.15:

All the gods were scattered in various directions (2), (unable to withstand) the flaming energy of Ahi (1). They became (fearful) of the force of the beast (3). Then my Indra was the repeller (4). The Vrtra-killer put forth his manly might (5), he who is invincible and has no enemies from birth (6). [vi akramuḥ: went away in various ways; tviṣhaḥ: flaming energies, (8.43.3); amaḥ: force, (5.56.3)]

8.93.16:

To you, my fellow strivers, I bring (2), (him) with inspired knowledge, the utter killer of Vrtra (1), and one with the might of an army (3), for obtaining great riches (or achievements) (4).

¹² अर्था ते अप्रतिष्कुतं (1), देवी शुष्मं सपर्यतः (2), उभे सुंशिप्र रोदंसी (3)

¹³ त्वमेतत् अधारयः (1), कृष्णासु रोहिणीषु च परुष्णीषु (2), रुशुत् पर्यः (3)

¹⁴ वि यत् अहेः अर्थ त्विषो (1), विश्वे देवासो अक्रमुः (2), विदत् मृगस्य ताँ अर्मः (3)

¹⁵ आदुं मे निवरो भुंबत् (4), वृत्रहा अदिष्ट पौंस्यम् (5), अजातशत्रुः अस्तृतः (6)

¹⁶ श्रुतं वो वृत्रहन्तमं (1), प्र शर्धं (2), चर्षणीनाम् आ शुंषे (3), राधंसे महे (4)

[ā shuṣhe: I bring;]

8.93.17:

O one who has many names and one called by many (2), when you come to Soma sacrifices again and again (3), may we have thoughts about the mental knowledge (1). 17

[Line 1: (alt.) cow-desiring mind (S); gavyayā: the herd of the Rays of mental knowledge (Ray-cows)]

8.93.18:

May Indra with an awakened mind be with us (1). (He is) the Vṛṭra-killer, one with many Soma offerings (2), May Shakra listen to our yearnings (3).

[āshiṣhaḥ: yearnings, (7.17.5);]

8.93.19:

O showerer, by what (law of yours) (1,3), do you make us rejoice with your protections (2)? By what (law) do you bring (the riches) to your adorers (4)? [kayā: by what (law of yours), (7.8.3)]

8.93.20:

At whose Soma pressings does the showerer (1), the Vrtra-killer, rejoice with the Soma-drink (3)? He, the mighty, is the lord of the Niyutvan steeds (2).

¹⁷ अया धिया चे गब्यया (1), पुरुणामून् पुरुष्टुत (2), यत् सोमेसोम् आर्थवः (3)

¹⁸ बोधित् मेना इत् अस्तु नो (1), वृत्रहा भूरि-आंसुति: (2), शुणोतुं शुक्र आशिषम् (3)

¹⁹ कया त्वं (1), नं ऊत्या अभि प्र मन्दसे (2), वृषन् (3), कर्या स्तोतृभ्य आ भेर (4)

²⁰ कस्य वृषा सुते सर्चा (1), नियुत्वान् वृष्भो (2), रर्णत् वृत्रहा सोर्मपीतये (3)

8.93.21:

Rejoicing, bring us the felicities in thousands (2,1,3). You alone are able to give to the awakened sacrificer (4).²¹ [prayantā: you alone are able to give, (1.51,14)]

8.93.22:

The aspirants along with their wives go to the Soma-offering (1), for the advent of gods (2).

The remains of the Soma goes to the waters (3).²²

8.93.23:

The invoking priests increase Indra in the pilgrim yajna (1). They go to the *avabhṛta* rite by their might (2).²³

[ishṭāh: offerings, (10.82.2); achchha: (go) towards, (1.71.3); asṛkṣhata: to take leave of]

8.93.24:

The two golden-maned steeds are enjoying together (1). They bring him (Indra) to the delight placed here (2). [prayah: delight, (8.19.22), (8.74.14)]

²¹ अभी षु णुः त्वं रुथिं (1), मन्दसानः (2), सहस्रिणम् (3), प्रयन्ता बौधि दाशुषै (4)

²² पत्नीबन्तः सुता इम जुशन्तौ यन्ति (1), बीतयै (2), अपां जग्मिः निचुम्पुणः (3)

²³ इष्टा होत्रो असृक्षुत इन्द्रं वृधासों अध्<u>त</u>्ररे (1), अच्छ अवभृथम् ओजंसा (2)

²⁴ इह त्या संधुमाचा हरी हिरण्यकेश्या (1), बोळ्हाम् अभि प्रयो हितम् (2)

8.93.25:

The pressed out Soma-delight is (ready) here (1), and the grass seat spread out, Agni (2).

O Agni, bring Indra to those who laud you (3).²⁵

[vibhāvaso: Agni; you who shines out with your lustres, (10.140.1)]

8.93.26:

The singers sing the luminous rik mantra-s (3). In the giver, may Indra establish ecstasy (2), the discernment and the luminous planes (1). [rochanā: luminous planes with various powers, (6.7.7)]

8.93.27:

I establish the Indra-power (1), and all the utterances (in the devotees), O Indra (2).

O Indra, be gracious to those who laud you (3).

[mrlaya: be gracious, (8.44.28)]

8.93.28:

O Indra, bring us the most blissful impulsions and energy (1), if you are gracious to us, O Indra (2).²⁸

[*ūrjam:* energy, (8.72.16);

bhadram-bhadram: most blissful;]

²⁵ तुभ्यं सोमाः सुता इमे (1), स्तीर्णं बर्हिः (2), विभावसो स्तोतृभ्य इन्द्रमा वह (3)

²⁶ आ ते दक्षं वि रोचना (1), दधत् रत्ना वि दाशुषै (2), स्तोतृभ्य इन्द्रमर्चत (3)

²⁷ आ ते दधामि इन्द्रियम् (1), बुक्था विश्वा शतक्रतो (2), स्तोतुभ्यं इन्द्र मुळय (3)

²⁸ भुद्रंभद्रं नु आ भुर इषुम् ऊर्जं शतक्रतो (1), यदिन्द्र मृळयासि नः (2)

8.93.29:

Bring us all the things (needed) for a happy journey, O Indra (1), if you are gracious to us, O Indra (2).²⁹

8.93.30:

Bearing the pressed out Soma, we invoke you, O Indra (1), if you are gracious to us, O Indra (2).

[vṛtrahantama: the utter killer of Vṛtra; Indra]

8.93.31:

O Lord of rapture (2), come with your steeds to the pressed out Soma-delight (1), come with your steeds to the pressed out Soma (3).

8.93.32:

O Indra, one of a hundred willings (2), you are known in the two ways, O utter killer of Vrtra (1). Come with your steeds to the pressed Soma (3). [dvitā: two-fold, the double principle of human and divine; the immortal in mortals, (8.71.11); also (8.84.2)]

8.93.33:

O Indra, you are the drinker of these Soma-delights (1). Come with your steeds to the pressed Soma (2). 33

²⁹ स नो विश्वानि आ भेर सुवितानि शतक्रतो (1), यदिन्द्र मृळयांसि न: (2)

³⁰ त्वामित् वृत्रहन्तम सुतार्वन्तो हवामहे (1), यदिन्द्र मृळयांसि नः (2)

³¹ उप नो हरिभिः सुतं याहि (1), मदानां पते (2), उप नो हरिभिः सुतम् (3)

³² द्विता यो वृंत्रहन्तमो विद (1), इन्द्रं: शुतक्रेतु: (2), उपं नो हरिभि: सुतम् (3)

³³ त्वं हि वृत्रहन् एषां पाता सोमानाम् असि (1), उर्प नो हरिभिः सुतम् (2)

8.93.34:

For getting us the impulsions, may Indra bring us (1), Rbhukshan and Rbhu (2).

May Indra bring us also Vāja for giving us riches (3).34

[rbhukshan: the eldest of the three Rbhus;

vājinam: Vāja, the youngest Rbhu;

rbhum: (line 2): the middle Rbhu;

vājī: Indra; one with plenitude;

Rbhu-s, the skilled Divine artisans, are three brothers with names Rbhukshan, Vibhva and Vāja. They are humans who have attained their divinity by askesis (tapas). They are the sons of Sudhanvan. Dhanva is the arid land without water. By accepting the descending divine Rays, it becomes Sudhanvan (fair-arid land). Rbhu the eldest by the intellect and by the activity builds forms conforming to immortality. Vibhva brings out its extension. Vāja brings out the plenitude of the divine light and substance. For details, see RV hymns (1.20, 4.33-37) etc.]

³⁴ इन्द्रं इषे देदातु न (1), ऋभुक्षणम् ऋभुं (2), र्यिम् वाजी देदातु वाजिनेम् (3)

Anuvāka 10: Sūkta-s (94-103)

[This anuvāka has 10 sūkta-s with 141 mantra-s. Sūkta 94 is to Maruts, 102 and 103 are to Agni, 101 to several gods and the remaining six sūkta-s are to Indra with one or two mantra-s for other deities.]

94. Maruts

Rişhi: Binduḥ Āngirasaḥ; Pūtadakṣhaḥ

8.94.1: The cow that suckles all

8.94.2: Laws of activities of Gods

8.94.3: Aspirants invite Maruts

8.94.4: Maruts, the self-ruling lords

8.94.5: Soma in the three seats

8.94.6: Soma rich in light

8.94.7: Masters, manifest the light and the force

8.94.8: The gods have potent powers by the self

8.94.9: Wide extension to all mortals

8.94.10: Maruts with pure discernment

8.94.11: Made firm the earth and heaven

8.94.12: I call them for drink of Soma-delight

Metre: Gāyatrī

8.94.1:

This is the cow that suckles all from its teats (1).

She is the mother of the Maruts,

the Lords of fullness and seekers of the inspired knowledge (2).

She is under the yoke and a bearer of the chariots (3).

[gauh: cow, the chit-shakti from which all conscious knowledge is derived. See also verse 6.]

¹ गौर्धयिति (1), मुरुतां श्रवस्युः माता मुघोनाम् (2), युक्ता बह्वी रथानाम् (3)

8.94.2:

This is she in whose lap the gods (1), have established the laws of their activity (2); (established) the Sun and Moon for vision (3).

8.94.3:

All of us who aspire (1), and who do the works of sacrifice (3), invite in ourselves forever (2), the Maruts for the drinking of the Soma-delight (4). [grnanti: to declare; to invite]

8.94.4:

This is the Soma that has been pressed-out (1). Of this the Maruts the self-ruling lords drink (2); the Ashvins (also drink the Soma) (3).

8.94.5:

Mitra, Aryaman and Varuna drink of this (1,3), which is purified by the extension in matter (2). The Soma is established in the three seats of our being (4). It has with it the daughter of the worlds (5). [jāvataḥ: jā refers to the Mother or daughter; it is the 'cow' in verse 1 and gomata in verse 6.]

² यस्यां देवा उपस्थें (1), ब्रुता विश्वें धारयन्ते (2), सूर्यामासां दृशे कम् (3)

³ तत् सु नो विश्वे अर्य (1), आ सदा गृणन्ति (2),

कारवं: (3), मुरुतुः सोमेपीतये (4)

⁴ अस्ति सोमो अयं सुतः (1), पिबेन्ति अस्य मुरुतं: उत स्वराजौ (2), अभिनो (3)

⁵ पिबेन्ति मित्रो अर्युमा (1), तनां पूतस्य (2), वरुण: (3), त्रिषधस्थस्य (4), जार्बतः (5)

8.94.6:

On his acceptance of this pressed Soma, rich in light (1,3), Indra has the intoxication of joy in the dawn (2,4,6), as the priest of offering (5).

[gomata: rich in light (go);

josham: acceptance;]

8.94.7:

What is the light and the force that the seers have manifested (1)?
Purified in discernment (6), they cross over those who assail them (2,4), just as one crosses the flowing waters (3,5).

[sridhaḥ: opposers, (1.36.7);

arșhanti: to flow;

sūrayaḥ: illumined seers; masters of solar knowledge]

8.94.8:

What manifestation must I accept today (1,3), for you, the vast gods (2), who, by the self, have your potent power of light (4).

[dasma: potent, (6.1.1); powerful in action, (8.74.7); overcoming; tmana: self, (8.3.21); (occurs 8 times in Mandala 8)]

⁶ जुतो नु अस्य जोषुं आ (1), इन्द्रं: (2), सुतस्य गोमंत: (3), प्रात: (4), होतेंच (5), मत्सति (6)

⁷ कत् अत्विष्ठन्त सूर्यः (1), तिर (2), आर्थ इब् (3), स्रिधंः (4), अर्धन्ति (5), पूतदंक्षसः (6)

⁸ कह्रों अ्च (1), महानां देवानाम् (2), अवों वृणे (3), त्मनां च दस्मवर्चसाम् (4)

8.94.9:

They have given wide extension to all mortal things (1), and to the luminous spaces of the heaven (2).

They, the Maruts (come) for the drink of Soma (3).

8.94.10:

I call for you the Maruts from heaven (1,3), for the drinking of this Soma (4).

They are with pure-discernment (2).

8.94.11:

The Maruts have made firm the heaven and earth (1). I call them to the drinking of the Soma-delight (2).

8.94.12:

The Marut hosts are mighty, seated on the hill (1). I call them to the drinking of the Soma-delight (2).

95. Indra

Rishi: Tirashchīh Āngirasah

8.95.1: The Words mount upon you

8.95.2: Soma placed in all creatures

8.95.3: Soma is brought by the bird

8.95.4: Fill him with felicity, rich in light

8.95.5: A new Word of expression

⁹ आ ये विश्वा पार्थिवानि पुप्रथेन् (1), रोचना दिवः (2), मरुतः सोर्मपीतये (3)

¹⁰ त्यान् नु (1), पूतर्दक्षसो (2), दिवो वौ मरुतो हुवे (3), अस्य सोमस्य पीतये (4)

¹¹ त्यान् नु ये वि रोदंसी तस्तुभुः मुरुतौ हुवे (1), अस्य सोर्मस्य पीतये (2)

¹² त्यं नु मार्रुतं गुणं गिरिष्ठां वृषणं (1), हुवे अस्य सोर्मस्य पीतयें (2)

8.95.6: Let us bring out his ancient mightiness

Power of Purity: (7-9)

8.95.7: Increases by purified utterances

8.95.8: Hold in yourself our felicity

8.95.9: You give your raptures to the giver

Metre: Anushtup

8.95.1:

In the Soma out-pourings, the words of our thought (3,1), mount upon you as men (mount) on a chariot (2), O one who has the delight of the word (4). (The words) yearn utterly towards you, O Indra (5), as mothers towards a child (6).

8.95.2:

Its pure-bright outpourings are impelled towards you (1), O Indra, enjoyer of speech (2).

Drink of this Soma-food (3).

O Indra, in all creatures it is already placed for you (4).

[andhasah: Soma-food]

8.95.3:

O Indra, drink the Soma for the rapture (1). (The Soma) is brought by the Bird (2), and purified here for you (3). You are the master and king of many peoples (4). [shashvatīnām: of many, (8.39.5); eternal; Line 2: see (8.82.9)]

¹ आ त्वा गिरों (1), र्थीरिवा अस्थुं: (2), सुतेषुं (3), गिर्वण: (4), अभि त्वा समन्षत इन्द्रं (5), बृत्सं न मातरं: (6)
² आ त्वां शुक्रा अंचुच्यवुः सुतासं (1), इन्द्रं गिर्वण: (2), पिवा तु अस्यान्धंस् (3), इन्द्रं विश्वांसु ते हितम् (4)
³ पिवा सोम् मदांय (1), किमन्द्रं इयेन-आर्भृतं (2), सुतम् (3), त्वं हि शश्वतीनां पती राजां विशामसिं (4)

8.95.4:

May you hear the call of Tirashchi (1), who adores you, O Indra (2).
Fill him with a felicity, rich in light and perfect in energy (3).
Great are you (4).

8.95.5:

O Indra, Tirashchi has created for you (1,3), a new Word of expression that has rapture (2), and a thought in the perceiving mind (4), that is ancient and nourished on the Truth-in-movement (5).⁵ [rtam: Truth-in-movement]

8.95.6:

Let us establish that Indra in praise (1).
All words and utterances increase him (in us) (2).
Let us bring out his ancient mightinesses (3),
and enjoy them (4).

8.95.7:

Come now and let us establish Indra in praises (1), purified by the purified Sāman (chants) (2). (He) increases by purified utterances (3). Purified in aspiration, let him rejoice (4).

¹ श्रुधी हवं तिर्इच्या (1), इन्द्र यः त्वां सप्यंतिं (2), सुवीर्यंस्य गोमंतो रायस्पूर्धि (3), महाँ असि (4) ⁵ इन्द्र यस्ते (1), नवीयसीं गिरं मन्द्राम् (2), अजीजनत् (3), चिकित्विन् मनसं धियं (4), प्रत्नाम् ऋतस्यं पिप्युपीम् (5) ⁴ तमुं ष्टवाम् यं गिर् इन्द्रम् (1), जुक्थानि वावृधुः (2), पुरूण्यंस्य पौंस्या सिषांसन्तो (3), वनामहे (4)

⁷ एतो न्विन्द्रं स्तर्वाम (1), शुद्धं शुद्धेन् साम्नां (2), शुद्धैः उक्थैः वांवृध्वांसं (3), शुद्ध आशीर्वान् ममत्तु (4)

8.95.8:

O purified Indra (1), do you come to us with purified increasings of thy presence (2). Purified, do hold in yourself our felicity (3). Purified, rejoice and be full of delight (4).

8.95.9:

O Indra, purified, you bring felicity (1).

Purified, you give your raptures to the giver (2).

Purified, you slay the powers that cover (3).

Purified, you bring your full plenty to light (4).

96. Indra and others

Rishi: Tirashchīḥ Āngirasaḥ, Dyutānaḥ Mārutaḥ

8.96.1: Offering a safe passage for men

8.96.2: Unaided, he smashed the thrice seven peaks

8.96.3: His will of works and inspired knowledge

8.96.4: Intuition among warriors

8.96.5: Mountains loudly roar

8.96.6: Support the power of love with hymns

8.96.7: Your friendship with Maruts

8.96.8: Apportioning of our share

8.96.9: Drive away the undivine foes

8.96.10: Most blissful with the vision

8.96.11: Indra is the carrier of hymns

8.96.12: By submission, lodge him in your being

8.96.13: The demon Kṛṣhṇa

8.96.14: Fight in the river Amshumati

8.96.15: Indra and Brhaspati destroy the undivine foes

[ै] इन्द्रं शुद्धो (1), न आ गीह शुद्धः शुद्धाभिः ऊतिभिः (2). शुद्धो र्यिं नि धौरय (3), शुद्धो ममद्धि सोम्यः (4)

² इन्द्रं शुद्धो हि नौ रियं (1), शुद्धो रत्नानि दाशुषें (2), शुद्धो वृत्राणि जिघ्नसे (3), शुद्धो वाजं सिषाससि (4)

8.96.16: You recovered the concealed heaven and earth

8.96.17: You smote Shushna

8.96.18: Set free the obstructed rivers

8.96.19: He alone does all the works

8.96.20: Upholds all men of vision

8.96.21: Invoked even on his birth

Metre: 1-3,5-20, Trishtup; 4, 21, Virāt (10,4);

8.96.1:

For him, Indra, the Dawns prolonged their movement (1). The billowing nights (sound) the blissful words (2). For him, the waters, the seven mothers, rivers stood (3,4), offering a safe passage for the men (or powers) to cross (5,6). [yāmaḥ: movement, (10.20.9), journey; ūrmyāḥ: billowing (nights) (2.4.3)]

8.96.2:

Unaided (Indra), with his weapon pierced through (1), the collection of the thrice seven high plateaus of the mountains (2). He, with enormous growth and might, did this action (4), which no mortal or god were able to do so (3).

[tuturyāt: to cross, to breakthrough, (5.13.3);

ati vidhe: to pierce, (5.62.9);

astra: weapons (occurs once);

Lines 1,2: The entire existence is imaged as a mountain with many hills, giri, as in (1.10). The peaks or high plateaus sānu correspond to the various planes. Indra traverses all these realms and gets access to their powers.]

¹ अस्मा जुषास् आतिरन्त् यामुम् इन्द्रीय (1), नक्तमूम्यीः सुवार्चः (2), अस्मा आपौ मातरः सप्त तस्थुः (3), नृभ्यः तराय (4), सिन्धवः (5), सुपाराः (6)

² अतिविद्धा विथुरेणां चिदस्ता (1), त्रिः सप्त सानु संहिता गिरीणाम् (2), न तद्देवो न मर्त्यः तुतुर्यात् (3), यानि प्रवृंद्धो वृष्भः चुकारं (4)

8.96.3:

The powerful Vajra of Indra is firmly with him (1). Enormous might is in the arms of Indra (2). When he goes to battle, (the) will of works resides in his head (3). The powers of his inspired knowledge come close to him (4). [upāke: close together, (10.110.6); nimishla: joined to, (6.23.1)]

8.96.4:

I think you are the master of sacrifice among the sacrificers (1). I think you are the overthrower of the unfallen things (2). I think you are the intuition among the warriors (3). I think you are (most) mighty among the strivers (4). [satvanām: warriors, (10.115.4)]

O Indra, when you grasp in your hands the Vajra (1),

8.96.5:

which brings down the pride, and kills Ahi (2,3), the mountains loudly roar (4), and the Ray-cows and the wisdom-words reach Indra (5). Line 4: Mountain symbolises the existence with its many planes. These planes are happy with the smiting of Ahi. abhinakshanta: reach, (5.15.2);

Vajra: the power of divine sound and light; See also (8.96.9) and (8.100.7);

प्र पर्वता अनंबन्त (4), प्र गावः प्र ब्रह्माणौ अभिनर्क्षन्त इन्द्रम् (5)

³ इन्द्रेस्य वर्ष्न आयसो निर्मिश्ल (1), इन्द्रेस्य बाह्वोः भूयिष्टमोर्जः (2), शीर्षन् इन्द्रेस्य क्रतंवो निरेक आसन् (3), एषंन्त श्रुत्यां उपाके (4) ⁴ मन्यें त्वा यिक्तयं यिक्तयांनां (1), मन्यें त्वा ज्यवंनम् अज्यंतानाम्(2), मन्यें त्वा सत्वंनामिन्द्र केतुं (3), मन्यें त्वा वृष्भं चंर्षणीनाम् (4) ⁵ आ यद्वज्ञं बाह्वोरिन्द्र धत्सें (1), मद्य्युतम् (2), अहंये हन्त्वा उं (3),

8.96.6:

Indra has given birth to all these (beings) (1).

All the beings born are lower (in consciousness) than him (2).

Let us support the power of love in us (4),

with (the help of) Indra and the hymns (3,5).

We approach him with prostrations of surrender (6).

[Lines 3-5: (alt.): We establish the friendship of Indra in us by hymns;

upavishema: approach close to (Indra)]

8.96.7:

By the heavy breath (or snorting) of Vrtra (1), all the gods, your friends were impelled to reject you (2). O Indra, there is your friendship with Maruts (3). Then you will be victorious in all your battles (4).

8.96.8:

The masters of sacrifice (3), the sixtythree Maruts increased you (1). We approach you like the herd of milch-cows (2,4). Do the apportioning of our share (5). May we worship you with offerings (7), for the manifestation of your strength (6). [rāshayaḥ: herd or group, (6.55.3); bhāgadheyam: the apportioning of our share, (10.114.3)]

⁶ तमुं ष्टवाम् य इमा जजान् विश्वां जातानि (1), अर्वराणि अस्मात् (2), इन्द्रेण (3), मित्रं दिधिषेम (4), गृीभिः (5), उपो नमोभिः वृष्भं विशेम (6) ⁷ वृत्रस्यं त्वा श्वसथात् (1), ईषंमाणा विश्वे देवा अंजहुर्ये सर्खायः (2), मुरुद्धिः इन्द्र सुख्यं ते अस्तु (3), अथेमा विश्वाः पृतना जयासि (4) ⁸ त्रिः षृष्टिः त्वां मुरुतो वावृधाना (1), उस्रा ईव राशयो (2), यृश्चियांसः (3), उप त्वेमः (4), कृधि नो भागुधेयुं (5), शुष्मं त एना (6), ह्विषां विधेम (7)

8.96.9:

O Indra, who has withstood your Vajra (2), the sharp weapon and the host of Maruts (1)? The undivine foes are weaponless (3). Drive them away with your chakra (Vajra) (4).

[rjīṣhin: remover of foes, (1.87.1);

 $\bar{a}yu$ -dha: that which upholds the life (by destroying the undivine foes); (not physical) weapon, (8.29.4,5)]

8.96.10:

To the most blissful one with the (divine) vision (2), who is great and fierce (1), offer (a hymn) which is pure for getting the strength (3). In Indra who is carried by words, fix many words (of hymn) (4). May Indra take note of it (5).

[Line 5: it is in (2.35.2);

anga: certainly, only;

pashva: of the cow of vision, (1.67.3)]

8.96.11:

Impel (Indra) the carrier of hymns (1,4). (He is) all-pervading with the mind of wisdom (2), like (a boat) moving within banks of rivers (3,5). He of inspired knowledge and most pleasing (7), places the thoughts in your body (6). May Indra take note of it certainly (8). 11

² तिग्ममार्युधं मुरुतामनीकं (1), कस्तं इन्द्र प्रति बज्रं दधर्ष (2), अनायुधासो असुरा अदेवाः (3), चक्रेण ताँ अपं वप ऋजीषिन् (4) ¹ मह उग्रायं (1), त्वसे सुवृक्तिं (2), प्रेरंय शिवतंमाय पृथः (3), गिर्वाहसे गिर् इन्द्राय पूर्वीधेहि (4), तन्त्रे कुविदक्त वेदंत् (5) ¹ उक्थवाहसे (1), विभ्ने मनीषां (2), द्रुणा न पारम् (3), ईरया (4), नदीनाम् (5) नि स्पृंश धिया तन्त्रिं (6), श्रुतस्य जुष्टंतरस्य (7), कुविदक्त वेदंत् (8)

[vibhve: all-pervading, (4.7.1)
ukthavāhasam: carrier of the words, (8.12.13), (6.59.11)
drunā: to move, (5.86.3), (9.65.6)]

8.96.12:

Enter the place where Indra rejoices (1).

Chant the perfect hymn (2).

By submission, lodge him in all your being (3).

O singer, come near. Do not cry (4,5).

Hear the words. (May Indra) take note of it (6,7).

[Line 3: it is in (5.83.1);

upa bhūṣha: come near, (7.92.1)

jujoṣhat: takes joy, (4.4.10);

viviḍḍhi: to enter, (1.27.10)]

8.96.13:

(The demon) Kṛṣḥṇa swift with his ten thousand followers (2), came to the river Amshumati and stood at its bottom (1). Indra approaches, along with Maruts, the snorting (demon) (3). He, the god-mind, destroyed all his enemies (4).

[nṛmanā: nṛ-manāḥ: god-mind, (10.45.1); drapsa: swift; iyāna: came; ava: below, bottom;

Kṛṣhṇa is the name of a seer in (8.85.3); to him the sūkta-s (8.85) - (8.87) were revealed.]

¹² तत् विविद्धि यत् त् इन्द्रो जुजीषत् (1), स्तुहि सुंधुतिं (2), नम्सा विवास (3), उपं भूष जरितः (4), मा रुवण्यः (5), श्रावया वाचं (6), कुविद्कः वेदंत् (7) अवं द्रप्सो अंशुमतीम् अतिष्ठत् (1), इयानः कृष्णो द्शभिः सहस्रैः (2), आवृत् तिमन्द्रः शच्या धर्मन्तम् (3), अपु स्नेहितीः नृमणां अधत्त (4)

8.96.14:

I saw the swift Kṛṣhṇa (demon) moving away from us (1), standing in the depths of the river Amshumati (2,4), like a mist (3).

O mighty ones. I urge you to fight him in this bettle (5).

O mighty ones, I urge you to fight him in this battle (5). [viṣhuṇe: turned away, (3.12.5); vṛṣhaṇaḥ: Maruts]

8.96.15:

In the lap of Amshumati, the swift one (2,1), held up his body blazing in his might (3). Indra, allied with Brhaspati destroyed (5), the army of undivine forces opposing them (4). [adhārayat: to hold up, (3.2.7); titviṣhāṇaḥ: blaze up (in might), (5.8.5); Lines 1,2,3: they refers to the demon Kṛṣḥṇa;]

8.96.16:

As soon as you were born (2), you became the enemy, O Indra (4), to the seven who had no enemy (1,3).

You recovered the concealed Heaven and Earth (5).

You established joy in the all-pervading worlds (6). 16

[The seven foes: Kṛṣḥṇa, Vṛṭra, Shambara, Shuṣḥṇa, Namuchi etc.]

¹⁴ द्रप्समंपश्यं विषुणे चरंन्तम् (1), उपहृरे नृद्यौ अंशुमत्याः (2),
नभो न (3), कृष्णम् अवतस्थिवांसम् (4), इष्यांमि वो वृषणो युध्यंताजौ (5)
15 अधं द्रप्सो (1), अंशुमत्यां उपस्थे (2), अधारयत् तृन्वं तित्विषाणः(3),
विश्वो अदेवाः अभि अ चरंन्ती (4), बृहुस्पतिना युजेन्द्रः ससाहे (5)
16 त्वं हु त्यत् सप्तभ्यो (1), जायंमानो (2), अश्वात्रुभ्यो (3),
अभवः शत्रुरिन्द्र (4), गूळहे द्यावांपृथिवी अनु अविन्दो (5),
विभुमत्-भ्यो भुवनेभ्यो रणं धाः (6)

8.96.17:

O Vajrin (thunderer), violent one, you killed (2), with your Vajra (lightning), Vrtra with unrivalled might (1). With your killing (powers), you smote Shuṣḥṇa (3), O Indra, along with the Maruts, you found the Ray-cows (4). [ātiraḥ: smote, (4.30.7)]

8.96.18:

O showerer, for the sake of the strivers (1), you became the killer of Vrtra-s by your might (2).
You set free the obstructed rivers (3).
You have conquered the waters, possessed by the Destroyers (4).

[ghanah: killer, (1.4.8); Vrtra-s: demons, obstacles;]

8.96.19:

He, the perfect in will, rejoices in the Soma-delight (1). His mental force cannot be repelled (2). He is full of joy and opulence like the days (3). He alone does all the works (4). He is the Vṛṭra-slayer (5). It is said that he is a match for all others (6). [revān: full of joy and opulence, (5.23.4)]

¹⁷ त्वं हु त्यत् अप्रतिमानमोजो वर्जेण (1), वजिन् धृषितो जंघन्थ (2), त्वं शुष्णस्य अवं आतिरो वर्धत्रैः (3), त्वं गा ईन्द्र शच्येत् अविन्दः (4)
18 त्वं हु त्यत् वृषभ चर्षणीनां (1), घनो वृत्राणां तिवृषो बंभूथ (2), त्वं सिन्धून् असृजः तस्तभानान् (3), त्वम्पो अंजयो दासपेत्रीः (4)
19 स सुक्रत् रणिता यः सुतेषु (1), अनुत्तमन्युः (2), यो अहेव रेवान् (3), य एक इन्नरि अपांसि कर्ता (4), स वृत्रहा (5), प्रति इत् अन्यमाहुः (6)

8.96.20:

He, the Vṛṭra-killer, upholds all men of vision (1). We invoke him who should be called with perfect hymns (2). He, Maghavan, is our protector and spokesperson (3). He is the giver of plenty and inspired knowledge (4). he is the giver of plenty and inspired knowledge (4). havyam: one to be called, (8.71.15); charṣhiṇīdhṛṭam: one who upholds the seeing men, (4.1.2); one who upholds the doers of works or strivers, (1.3.7)]

8.96.21:

As soon as he was born (2), he became one to be called (for the tasks) (3); he is the killer of Vṛṭra and the lord of Rbhus (1). He did many works for many men of strength (4). He is the one to be called by friends (6), as eagerly as one is called for Soma-drink (5). ²¹
[naryāḥ: men of strength, (7.7.8); rbhukṣhāḥ: lord of Rbhus, one who dwells with Rbhus, (1.63.3), see (8.93.34);]

97. Indra

Rishi: Rebhah Kāshyapah

- 8.97.1: You have brought all your enjoyment
- 8.97.2: Nervous force, mental light and enjoyment (ashvam gām bhāgam)
- 8.97.3: The inert power in us seeks not the godhead
- 8.97.4: He carried you to your home with maned words
- 8.97.5: Come here wherever you are now

²⁰ स वृंत्रहा इन्द्रं: चर्षणीधृत् (1), तं सुंष्टुत्या हव्यं हुवेम (2), स प्राविता मुघवां नोऽधिवक्ता (3), स वार्जस्य श्रवस्यंस्य दाता (4)
²¹ स वृंत्रहेन्द्रं ऋभुक्षाः (1), सुद्यो जंज्ञानो (2), हव्यो बभूव (3), कृण्वन् अपांसि नर्या पुरूणि (4), सोमो न पीतो (5), हव्यः सिखंभ्यः (6)

8.97.6: A delight that is the perfect truth

8.97.7: Abandon us not

8.97.8: The effect of your vast presence

8.97.9: The gods possess you not

8.97.10: They have all together formed Indra

8.97.11: He held firmly the law of his activity (vrata)

8.97.12: They thrill the hearing with the words that realise

8.97.13: He sets all things in us on the right paths

8.97.14: All the worlds tremble in fear

8.97.15: May the truth in me protect

Metre: 1-9, Brhatī; 10,13, Atijagatī

8.97.1:

O Indra, you have brought all your enjoyment (1), in your fullness from heaven (2), from the mighty ones, O master of fullnesses (3,5). (With them) increase the adorer (4,6), and those who have prepared the seat of yajna in you (7). [stotāram: adorer; he who establishes your powers (in himself) by praise]

8.97.2:

O Indra, you hold (1), the nervous force, mental light and undecaying enjoyment (2). Establish that in the sacrificer (3,5), who presses the Soma and has the discernment (4); but not in Paṇi (the creature of sense activity) (6).

[ashvam: nervous force; bhāgam: enjoyment;

sunvati: pressed the Soma; the Soma-delight is released by his works; expressing the Soma by his works]

¹ या ईन्द्र भुज आर्भरः (1), स्वर्वीं (2), असुरेभ्यः (3), स्तोतारुमित् (4), मेघवन् (5), अस्य वर्धय (6), ये च त्वे वृक्तविर्हिषः (7)

² यमिन्द्र दिधेषे त्वम् (1), अश्वं गां भागमञ्ययम् (2), यजमाने (3), सुन्वति दक्षिणावति (4), तस्मिन् तं धेहि (5), मा पणौ (6)

8.97.3:

That (person) in us (1), engaged in an inert activity after the way of sleep (2), and seeks not the godhead (3), may he exhaust himself by his own movements (4). Afterwards establish in us continuously (in secret) (6), an increasing felicity (5).

[avrata: inert activity;

sanutah: in secret, hidden, (1.92.11);

Lines 1-4: Every person has several personalities in him. One of this is the $t\bar{a}masic$ person who indulges only in inertia and seeks not the godhead. The prayer is that, 'may this personality in me be dissolved and an increasing felicity which encourages divine activities be established in me;]

8.97.4:

You (shakra) are in our higher being (or realm beyond) (1); You are in his lower being (to kill Vrtra) (2), To your home you carry him, who offers the Soma and the maned words (3).

[shakra: Lord of might;

dyugat: to the heaven, home;

āvivāsati: carries; gīrbhih keshibhih: maned words;

In an aspirant, Indra or his power resides in the overmental plane above the head. The demonic powers reside in the lower ranges of the prāṇa or vital body. The subtle human being stays near to the one of these two places. Then Indra, pours his Somapower, kills the demon-powers and brings up (or lifts up) the human person to his true home in the heart centre. The Soma is

³ य ईन्द्र सस्ति (1), अंब्रुतो अनुष्वापम् (2), अदैवयुः (3), स्वैः ष एवैः मुमुरत् (4), पोष्यं र्ियं (5), सनुतः धेहि तं ततः (6) ⁴ यत् शुक्रासि परावित् (1), यदंर्वाविते वृत्रहन् (2), अतः त्वा (3), गीर्भिः द्युगत् ईन्द्र केशिभिः सुतावाँ आ विवासित (4)

accompanied by the power of the potent word empowered by the higher prana (the mane of horse).]

8.97.5:

O Indra, arrive (here) (4,6), whether you are in the luminous space of heaven (1), or in the established world of the great ocean (2), or in an earthly dwelling or in the midworld (3,5). [vishtapi: established world; see vishtapam in (8.69.7)]

8.97.6:

O Indra, the Soma-drinker (2,4), in the Soma-delight poured by us (1,3), give us the joy by a delight that is the perfect truth (5), and by an all pervading felicity (6).

[shavasaspate: O master of brilliant force; Indra;

Soma has delight inherent in it. When Indra drinks the Soma, Indra manifests the joy in the heart of the person, who offered the Soma.]

8.97.7:

O Indra, abandon us not (1).

Become a companion in the rapture (2).

You come to us with increase (3),
and you bring the fulfilment of our works (4).

Abandon us not (5).

[sadhamādyah: to share in ecstasy, (4.3.4)]

⁵ यद्वासि रोचने दिवः (1), संमुद्रस्याधि विष्टपि (2), यत् पाधिवे सदेने (3), वृत्रहन्तम् (4), यद्तन्तरिक्षः (5), आ गीह (6) ⁶ स नः सोमेषु (1), सोमपाः (2), सुतेषु (3), शवसस्पते (4), मादयस्व राधसा सूनृतावृत (5), इन्द्रं राया परीणसा (6) ⁷ मा नं इन्द्रं परां वृण्क् (1), भर्वा नः सधमार्यः (2), त्वं नं कती (3), त्वमिन्न आप्यं (4), मा नं इन्द्रं परां वृणक् (5)

8.97.8:

O Indra, take your seat with us in the Soma-offering (1), for drinking of the sweetness (2).

O Maghavan, to your singer (lover), grant your protection (ava) (3), and the effect of your vast presence with us in the Soma-offering (4).

8.97.9:

The gods possess you not, nor mortals, O Indra (1,2). By your shining might you master with your being all births (3); the gods possess you not (4).

[adrivah: master of the hill of being]

8.97.10:

They (the gods) all together have formed Indra (1,3), as the strong Purusha who overcomes all armies in battles (2). (They) gave him being that he might rule (4). He is supreme by his might of action (5), and turns back those who hurt us (6). He is full of fierce intensity, forces, strength and swiftness (7). [āmurim: those who hurt us (8.39.2, āmuraḥ); vara: turn them back, (1.65.3, varāte); tarasvinam: swift; Lines 1-3: refer to the formation of Indra within the aspirant.]

⁸ असमे ईन्द्र सचां सुते नि षंदा (1), पीतये मधुं (2), कृधी जीरेत्रे मंघवन् अवों (3), महद्स्मे ईन्द्र सचां सुते (4) ⁹ न त्वां देवासं आशत् (1), न मत्यांसो अद्रिव: (2), विश्वां जातानि शर्वसा अभिभूरसि (3), न त्वां देवासं आशत (4)

¹⁰ विश्वाः (1), पृतेना अभिभूतरं नरं (2), सजूः ततक्षुरिन्द्रं (3), जजनुश्चं राजसे (4), क्रत्वा वरिष्टं (5), वरं आमुरिम् (6), उतोग्रम् ओजिष्ठं तुवसं तरस्विनम् (7)

8.97.11:

When the masters of joy have set Indra the lord of svar, vibrating in sound (1,3), for the drinking of Soma (2), and for the increase (of his powers) in us (4). then he held firmly the law of his activity (5), by his force and by his increasing manifestation (6). [asvaran: vibrating in sound; vrdhe: for our increase or growth, (8.60.10);]

8.97.12:

By vision, these illumined powers bend him into a nave (1), the words vibrating towards his seeing (2), luminous and unhurtful (3); (they thrill) the hearing in their speed (4), with the words that realise (5). [mesham: him who looks and sees; ever-wakeful, unwinking, (1.51.1), (1.52.1)]

¹¹ समीं रेभासों अस्वर्न् इन्द्रं (1), सोमस्य पीतर्थे (2), स्वर्पतिं (3), यदीं वृधे (4), धृतत्रतो (5), ह्योजसा समूतिभिः (6)

¹² नेमिं नमन्ति चर्शसा (1), मेषं विप्रा अभिस्वरा (2), सुदीतयों वो अद्भुहो (3), अपि कर्णे तरस्विनः (4), समृकंभिः (5)

8.97.13:

I call to that Indra (1),
the master of fullness, fierce-intense (2),
ever holding his flashing strengths (3,5),
which no darkness can cover (4).
May he act in the sacrifice (7),
in fullest strength by our words (6).
May the Vajrin set all things in us (9),
on the good path towards the felicity (8).

[apratishkutam: which no darkness can cover]

8.97.14:

O Indra, know these cities (1).

By your force you destroy them (2,4);

O mighty Indra, O Vajrin (3,6),
all the worlds, heaven and earth, tremble (5,7),
in fear of you (8).

[shavishtha shakra: O strong one of flashing force]

8.97.15:

राजन् (4)

O Indra, hero and rich in brightness, may that truth in me protect (1). (May it) carry me safe over many calamities as over the waters (2). O Indra, when will you distribute to us that felicity (3), that is universal in form and utterly desirable, O king (4). 15

¹³ तिमन्द्रं जोहवीमि (1), मृघवानमुग्रं (2), स्त्रा दधानम् (3), अप्रतिष्कुत्ं (4), शवांसि (5) मंहिष्ठो गृीर्भिरा चं (6), यृक्तियो वृवर्तत् (7), राये नो विश्वां सुपथां (8), कृणोतु वृज्ञी (9)
14 त्वं पुरं इन्द्र चिकित् (1), एना व्योजसा (2), शविष्ठ शक्र (3), नाश्यध्ये (4), त्विक्ष्यानि भुवनानि (5), विज्ञन् (6), द्यावां रेजेते पृथिवी (7), चं भीषां (8)
15 तन्मं ऋतम् ईन्द्र शूरं चित्र पातु (1), अपो न विज्ञन् दुरित अति पर्षि भूरिं (2), कदा नं इन्द्र राय आ दशस्ये: (3), विश्व-एन्यस्य स्पृह्याय्यंस्य

[chitra: rich in brightness;

Line 1: The idea is mentioned in many later books in many places]

98. Indra

Rishi: Nṛmedhaḥ Āngirasaḥ

8.98.1: Sing to him who makes the law

8.98.2: You have made Sürya to shine

8.98.3: Gods are eager for your friendship

8.98.4: Wide-extended on all sides

8.98.5: You increase him who produces Soma

8.98.6: Destroyer of the Robber

8.98.7: We release our desires towards you

8.98.8: The thoughts of the soul increase you

8.98.9: Steeds yoked by the Word

8.98.10: He is all-seeing

8.98.11: You have become to us our father and our mother

8.98.12: Give us perfect energy (suvīryam)

Metre: 1-6, 8, Uşhnik; 7,10-11, Kakup; 9,12, Purauşhnik;

8.98.1:

Sing the Saman (chant) to the illumined Indra (1);

(sing) to the vast, a vast Sāman (2),

to him who makes the law (3),

to him who sees and to him who labours (4).

[panasyave: to labour, (5.6.4 panīyasi, 3.1.13 paniṣhṭham); to praise, (6.12.5, panayati)]

(6.12.5, *panayan)*

¹ इन्द्रां<u>य</u> सामं गायत् विप्राय (1), बृह्ते बृहत् (2), धर्मकृते (3), विपृश्चिते पनुस्यवे (4)

8.98.2:

You master with your being, O Indra (1). You have made Sürya to shine (2). You are the universal deity and the universal doer (3). Great are you (4).²

[Line 2: The idea is in (8.3.6); see (8.89.7)]

8.98.3:

Burning bright with your lustre (1), you go to the Sun world (svar) (2), (you go to) the luminous world of heaven (3), O Indra, the gods are eager to have your friendship (4).³ [emire: to labour, (10.5.5);]

8.98.4:

O Indra, come to us as one delightful (1), (you are) ever-victorious and not to be obscured (2). You are wide-extended on all sides like a mountain (3). You are the master of heaven (4).⁴
[ā gadhi: come (in our front)]

² त्विमन्द्र अभिभूरंसि (1), त्वं सूर्यंमरोचयः (2), विश्वकंमां विश्वदेवो (3), मुहाँ अंसि (4)

³ विभ्राजन् ज्योतिषा (1), स्वः अगच्छो (2), रोचनं दिवः (3), देवास्त इन्द्र सख्यायं येमिरे (4)

⁴ एन्द्रं नो गधि प्रियः (1), संत्राजित् अगौह्यः (2), गिरिर्न विश्वतंस्पृथुः (3), पतिर्दिवः (4)

8.98.5:

O true in your being and Soma-drinker (1), you have taken possession of both Heaven and earth (2).

O Indra, you increase him who produces Soma (4).

You are the master of heaven (5).

[abhi hi babhūtha: you have indeed taken possession of]

8.98.6:

You are he who shatters these ranged cities, O Indra (1). You are the slayer of the Plunderer (2). You are the increaser of man, the mental being (3). You are the master of heaven (4).

8.98.7:

O Indra, you take delight in the word (1). We set free our large desires towards you (2), as men travelling by the sea (3), are carried forward by its waves (4).

[Lines 3,4: our desires go to you by your power just as waves carry the travellers;

udabhih: waters, (1.85.5)]

⁵ अभि हि (1), संत्य सोमपा (2), उभे बभूथ रोदंसी (3), इन्द्रासि सुन्वतो वृधः (4), पतिर्दिवः (5)

^{ैं} त्वं हि शर्थतीनाम् इन्द्रं दुर्ता पुरामसिं (1), हन्ता दस्योः (2), मनौर्वृधः (3), पतिर्दिवः (4)

⁷ अथा हीन्द्र गिर्वण (1), उप त्वा कामनि महः संसृज्महै (2), उदेव यन्ते (3), उदिभे: (4)

8.98.8:

As the sea is increased by the rivers that join it (1), the thoughts of the soul increase you, O hero (2). Once increased, swell it yet more day to day (3,5), O dweller on the hill (4).

[brahmāṇi: thoughts of the soul, the mantra]

8.98.9:

By the (aspiring) chant, they yoke (1,3), the two bright steeds of his swift impulsion (2), in a wide car with a wide yoke (4). (The steeds) yoked by the Word bear Indra (5). [vachaḥ-yujaḥ: (steeds) yoked by the Word, (1.7.2), (1.20.2)]

8.98.10:

O Indra, bring to us the force and strength (1).

Bring to us the hero-strength that overcomes the armies (3).

(Indra) is of hundred willings and is all-seeing (2).

[vicharshane: all-seeing, (3.10.1);]

8.98.11:

You have become to us our father (1,5); you become to us our mother (3).

Now we seek your bliss (6).

(Indra) is the treasure and lord of thousand willings (2,4).

⁸ वार्ण त्वां युव्याभिः वर्धन्ति (1), शूर् ब्रह्माणि (2), वावृध्वांसं (3), चित् अद्रिवो (4), द्विवेदिवे (5)

⁹ युअन्ति (1), हरीं इषिरस्य (2), गार्थया (3), उरौ रथं उरुयुंगे (4), इन्द्रवाहां वचोयुजां (5)

¹⁰ त्वं ने इन्द्रा भेर् ओजों नृम्णं (1), शंतक्रतो विचर्षणे (2), आ बीरं पृतनाषहम् (3)

¹¹ त्वं हि नी: पिता (1), वस्तो (2), त्वं माता (3), शंतक्रतो (4), वसूविथ (5), अर्था ते सुम्नमीमहे (6)

8.98.12:

I turn my speech to you in your plenty (1,3). Give us a perfect energy (5). (You are) a master of force to whom many call (2), and a lord of the hundred strengths (4).

99. Indra

Rișhi: Nṛmedhaḥ Āngirasaḥ

8.99.1: Men have nourished you

8.99.2: Inspirations and Soma

8.99.3: We hold the riches in the mind

8.99.4: Those performing sacrifices for desires

8.99.5: Slayer of non-expression

8.99.6: Opposers fall away by your passion

8.99.7: Increaser of the energy currents

8.99.8: You are created by our force

Metre: 1,3,5,7, Brhatī; 2,4,6,8, Satobrhatī

8.99.1:

O Vajrin, men have poured (the Soma) to you (1), and nourished you now and yesterday (2).

O Indra, hear to those who here bear the affirming lauds (3), and came to your place of rest (4).

[narah: men; gods;

apīpyan: to nourish (occurs once);

bhūrņayaḥ: those who serve, to support, (1.55.5), (8.25.15);

vajrin: one with Vajra, the master of thunderflash;

svas: to sleep, rest, enjoy, (SA)]

स ईन्द्र स्तोमेवाहसाम् इह श्रुधि (३), उप स्वसर्मा गहि (4)

¹² त्वां (1), शुष्मिन् पुरुहूत (2), वाज्यन्तमुपं ब्रुवे (3), शतक्रतो (4), स नौ रास्व सुवीर्यम् (5) 1 त्वामिदा ह्यो नरो अपीप्यन् (1), वज्रिन् भूणीयः (2),

8.99.2:

O you brilliant and beautiful (2), become rapturous, which we desire (1,3). In you, the creators tend to their becoming (4). Your supreme inspirations must be expressed (5), in the Soma-outpourings (6), O Indra who has delight in the word (7).²

8.99.3:

They (the riches) move as if to their home in Sūrya (1). May you enjoy all the things of Indra (2). By his force we hold in the mind his riches (3,5,7), as if our portion of enjoyment (6), in that which is born and that which is becoming (4).

8.99.4:

Confirm in praise the giver of riches (2), who has joy that does not harm (1).

Good are Indra's joys (3).

He has no wrath against him (5), who gives as sacrifice (to satisfy) his desires (4), urging his mind to gift (6).

[arṣha: evil, harm (Yāska); vidhataḥ: one who performs sacrifice, (7.16.2); worshipper, (1.73.1)]

² मत्स्वां (1), सुशिप्र हरिवः (2), तत् ईमहे (3), त्वे आ भूषन्ति वेधसः (4), तब् श्रवांसि उपमानि उक्थ्यां (5), सुतेषु (6), ईन्द्र गिर्वणः (7)
³ श्रायंन्त इव सूर्यं (1), विश्वेत् इन्द्रंस्य भक्षत (2), वसूनि (3),

जाते जनमान् (4), ओजंसा (5), प्रति भागं (6), न दीधिम (7)

⁴ अर्नर्श-रातिं (1), वसुदाम् उपं स्तुहि (2), भृद्रा इन्द्रस्य रातयः (3), सो अस्य कामं विधृतो (4), न रौषति (5), मनौ दानायं चोदयन् (6)

8.99.5:

O Indra, in the charges (or intense battles) (1), you overcome all the opposers (2). (You are) the slayer of non-expression, begetter of things (3). You carry all things to their goal (4). You carry all who would make the passage (5).

[pratūrti: charge; an encounter where the foes rush against you

forcefully to battle (S);

 $t\bar{u}rye$: those whose can cross, (overcoming difficulties), (occurs once)

tarusha: one who makes to the other shore, (10.115.5); ashasti: non-expression; (8.89.2)]

8.99.6:

According to your strength in the travel (1), Heaven and earth follow after you (2), as mothers their child (3).

All opposers fall away before your passion (4), when you pierce, the coverer (Vṛṭra), O Indra (5).

[turayanta: travel; manyave: passion, forceful temper]

8.99.7:

With the increase, we come to the ageless one (1), who smites and is not smitten (2), the swift one, the conqueror (3), the shooter and mightiest charioteer, unpierced (4), increaser of the energy currents (5).

[ै] त्वमिन्द्र प्रत्तिषु (1), अभि विश्वां असि स्पृधं: (2), अशुस्तिहा जीनता (3), विश्वतूरीस (4), त्वं तूर्यं तरुष्यतः (5) अनुं ते शुष्मं तुरयंन्तम् (1), ईयतुः श्लोणी (2), शिशुं न मातरां (3), विश्वास्ते स्पृधं: श्रथयन्त मन्यवें (4), वृत्रं यदिन्द्र त्वींसि (5) १ इत ऊती वों अजरंं (1), प्रहेतार्मप्रहितम् (2), आशुं जेतारं (3), हेतारं र्थातमम् अतूर्तं (4), तुग्यावृधंम् (5)

[ūtī: increasings (of Indra-power); protections, (8.71.5);

itam: come, (8.101.8)

tugryāsu: impelling currents of energy, (1.33.15), (8.32.20)]

8.99.8:

You are the arranger of sacrifice, one without reproach (1). You are created by our force (2).

You have many guardings and will for doing many works (3).

We invoke the universal Indra for protection (4).

(He is the) shining one (5),

who gives the hastening impulsion to the riches (6).

[sahaskrtam: created by our force, (8.43.16);]

100. Indra, the sceptic and the speech

Rishi: 1-3, 6-12, Nemah Bhargavah; 4-5, Indrah;

8.100.1: You have set in me the portion of enjoyment

8.100.2: Let two of us slay the coverers

8.100.3: Nema said of you, 'Indra is not, who has seen him'?

8.100.4: O my lover, here I am

8.100.5: My lovers cried aloud like children

8.100.6: You uncovered the supreme substance

8.100.7: Coverer covers the waters in you

8.100.8: The bird has sped beyond the iron city

8.100.9: Vajra in the ocean of being

8.100.10: Speech rejoicing as the queen of gods

8.100.11: May speech come to us perfectly affirmed

8.100.12: O Vișhņu, yield your world to Vajra

Metre: 1-5, 10-12, Trishtup; 6, Jagatī; 7-9, Anushtup;

⁸ इष्कुर्तारम् अनिष्कृतं (1), सहस्कृतं (2), शृतम्तिं शृतक्रेतुम् (3), समानम् इन्द्रमवसे हवामहे (4), वसवानं (5), वस्जुर्वम् (6)

8.100.1:

Behold, I go in front of you in my body (1,3), and all the gods follow after me behind (2).

Certainly, it is by me that you does your mighty works (5).

O Indra, in me you have set your portion of enjoyment (4).

8.100.2:

I place your enjoyable food of the sweetness before you (1).

I place the Soma that is pressed out for your enjoyment (2).

O unattached, you are my friend and one with discernment (3).

Now let us two slay the multitude of the coverers (Vṛtra-s) (4).

8.100.3:

If the truth be that he exists (4), bring forward for Indra the truth for his affirmation in praise (1,3), and for his increase in plenty (2).

Nema said of you, 'Indra is not' (5)."

"Who has seen him (6)?

Who is it that we would affirm with praise (7,8)?",3

[Questioning the existence of deities was not punished. Such questions were assumed as part of education. The rationality of the seers has to be noted.]

¹ अयं तं एमि तुन्चां पुरस्तात् (1), विश्वें देवा अभि मां यन्ति (2), पश्चात् (3), यदा मह्यं दीधरो भागमिन्द्र आत् इत् (4), मयां कृणवो वीर्याणि (5)

² दर्धामि ते मधुनो भूक्षमग्रे (1), हितस्ते भागः सुतो अस्तु सोमः (2), असश्च त्वं दक्षिणतः सखा मे (3), अर्धा वृत्राणि जङ्गनाव भूरि (4)

³ प्र सु स्तोमं भरत (1), वाज्यन्तु (2), इन्द्रीय सृत्यं (3), यदि सृत्यमस्ति (4), नेन्द्रों अस्ति इति (5), नेमं उ त्व आहु (6), क ई ददर्श (7), कमुभि ष्टवाम (8)

8.100.4:

"O my lover, here I am (1), behold me even here (2). All things created I possess in being by my might (3). The teachings of truth increase me (4). I am the render who rends the worlds" (5).

8.100.5:

"When the rejoicers in the truth have ascended to me (1), seated alone on the back of the resplendent world (2), mind in me made answer to their hearts (3), and my lovers cried aloud like children" (4). [me: Me, the Supreme Person; manah: Mind, (of the Supreme Person)]

8.100.6:

All those deeds of yours (1), have to be expressed in the Soma₅sacrifices (2), which you have done, O Maghavan, O Indra (3), for him who presses out the Soma (4), as you did for Sharabha, a friend of seers (8). You did uncover the supreme substance (5,7), massed in its multiplicity (6).

[maghavan: master of fullness; rshibandhave: builder of knowledge; friend of seers]

⁴ अयमेस्मि जरितः (1), पश्यं मेह (2), विश्वां जातानि अभ्यंस्मि मृह्णा (3), ऋतस्यं मा प्रदिशों वर्धयन्ति (4), आदर्दिरो भुवना दर्दरीमि (5)

⁵ आ यन्मां बेना अरुहन् ऋतस्य (1), एकमासीनं हर्यतस्य पृष्ठे (2), मर्नः चित् मे हृद आ प्रत्येबोचत् (3), अचिक्रदन् शिशुमन्तः सखायः (4)

⁶ विश्वेत् ता ते (1), सर्वनेषु प्रवाच्या (2), या चुकर्थं मधविनद्र (3), सुन्वते (4), पारवितं (5), यत् पुरुसंभृतं वसु (6), अपावृणोः (7), शरभाय ऋषिवन्धवे (8)

8.100.7:

Indra has hurled his Vajra (4), utterly into the heart of the coverer (3), who covers (the waters) in you (2), and runs forward now as if something separate is here (1).

[na: as if;

Vajra: lightning-flash]

8.100.8:

Moving swift as mind (1), the Bird has sped beyond the Iron city (2,4). He has reached heaven (3,5), and brought the Soma-delight for Vajrin (6).⁸ [suparna: the bird with beautiful wings; see shyena in (8.82.9)]

8.100.9:

Within the ocean of being (1), lies the Vajra (lightning) covered over with the water (2). Many forward-flowing waters coming together (4), bear to it, its food of strength (3,5).

[udnā: water;

balim: the food of strength; offering, (5.1.10)]

⁷ प्र नूनं धांवता पृथ्ङ् न इह (1), यो वो अवांवरीत् (2), नि धीं वृतस्य मर्मणि (3), वज्रमिन्द्रों अपीपतत् (4)
8 मनौजवा अयमान (1), आयसीम् अंतर्त् पुरंम् (2), दिवं (3), सुपूर्णो (4), गृत्वाय (5), सोमं वृज्जिण् आर्थरत् (6)
९ समुद्रे अन्तः (1), शंयत उद् ना वज्रों अभीवृंतः (2), भरन्ति अस्मै (3), संयतः पुरःप्रस्वणा (4), बलिम् (5)

8.100.10:

Uttering things which the thought has not distinguished (2), speech sits rejoicing as the queen of the gods (1,3). From the four she milks out their forces and the streams (4). But to what place unknown goes her highest (5)? 10 [payāmsi: streams (of delight) (for our drinking), (10.11.1); Four: the four higher worlds]

8.100.11:

The gods have given being to speech (1), the herds (animals) utter her in all the forms that being has taken (2). The speech is the milch-cow (dhenu), full of rapture (6,4), and milks out force of being and force of impulsion (5). May she (speech) come to us perfectly affirmed (3,7). 11

8.100.12:

O Vishau, our comrade, stride out your widest (1)!
O Heaven, yield your world to Vajra as it pushes wide (2).
We two would slay the coverer (3),
we would pour out the rivers of being (4);
let them flow released in the creations of Indra (5).

[prasave: creations, (5.42.9);

Vajra: Indra's lightning;]

¹⁰ यत् वाक् (1), वर्दन्ति अविचेतनानि (2), राष्ट्री देवानां निष्सार्द मुन्द्रा (3), चर्तस्र ऊर्जं दुदुहे पयांसि (4), के स्विदस्याः पर्मं जेगाम (5)

¹¹ देवीं वार्चम् अजनयन्त देवाः (1), तां विश्वरूपाः पृशवीं वदन्ति (2), सा नों (3), मुन्द्रा (4), इष्मूर्णं दुर्हाना (5), धेनुः वाक् (6), अस्मानुष सृष्टता आ एत् (7)

¹² सर्खे विष्णो वित्तरं वि क्रमस्व (1), द्यौः देहि लोकं वज्राय विष्कभे (2), हनाव वृत्रं (3), रिणचाव सिन्धून् (4), इन्द्रस्य यन्तु प्रस्वे विसृष्टाः (5)

101. Several-Gods

Rishi: Jamadagnih Bhargava

Mitra-Varuna

8.101.1: Become passive for the extension of the godhead

8.101.2: They guide the chariot of delight

8.101.3: One impetuous runs forward

8.101.4: Protect us from one who has no delight in talking to us

8.101.5: Chant a word of force to Mitra and Varuna

Aditya-s (Verse 6)

8.101.6: They, immortal and unoppressed

Ashvins (7-8)

8.101.7: May the offerings go to their goal

8.101.8: You are lauded by the seer Jamadagni

Văyu (9-10)

8.101.9: Come with perfect thoughts to yajna

8.101.10: Leader of yajna comes by straight paths

Sürya (11-12)

8.101.11: Truly you are great, a greatness is your labour

8.101.12: You are vast in your inspiration

Usha (13)

8.101.13: She is ruddy bright and beautifully shaped

8.101.14: A motion that went beyond the three worlds

Speech (gauh, 15-16)

8.101.15: I speak to the man who is conscious

8.101.16: Let not the mortal reject this light

Metre: 1,5,7,9,11,13, Brhatī; 2,4,6,8,10,12, Satobrhatī;

3, Gāyatrī; 14-16, Trishtup;

8.101.1:

The mortal has called Mitra and Varuna into his being (3,5), to possess it and give the offering (4,6). Rightly the mortal becomes passive (1), for the extension in him of the godhead (2). [abhishtaye: to possess;

āchakre: to call; ittha: rightly, (5.20.4)]

8.101.2:

Abundant is their force and wide their revealed vision (1). They are the Purusha-s, the kings (2), their inspired hearing is far in range (3). They by action as with arms (4), guide the chariot (of delight) (5), along with the Rays of Sun (6).2

8.101.3:

There is one who runs forward as your messenger (1,3), O Mitra and Varuna (2). (He is) iron-browed and impetuous in rapture (4). [ajirah: swift;]

¹ ऋधंक् इत्था स मर्त्यः शशुमे (1), देवतातये (2), यो नूनं मित्रावर्रणौ (3), अभिष्टंय (4), आचुक्रे (5), हुव्यदातये (6) ² वर्षिष्ठक्षत्रा उरुचक्षसा (1), नरा राजांना (2), दीर्घश्रत्तमा (3), ता बाहुता न दंसना (4), रथर्यतः (5), साकं सूर्यस्य रुश्मिभेः (6)

³ प्र यो वां (1), मित्रावरुणा (2), अजिरो दूतो अद्रंवत् (3), अयं:शीर्षा मदैरघु: (4)

8.101.4:

He who takes no delight in the questioning (1,4), nor in talking to us (3,4), nor in calling us back (2,4), protect us from him in the shock of encounter (5), protect us today with your arms (6).

[samrte: encounter, (5.7.1, samrtau)]

8.101.5:

To Mitra and Āryaman, chant a Word of force (1,5), O you rich in the truth (2).

To Varuṇa, (chant) a supreme and rhythmed word (3); to the kings (chant) a song of affirmation (4).

[sachathyam: word of force; word of love;]

8.101.6:

They have set in movement a shining one (1,3), victorious and pleasurable (2), one child of the three (4). They, immortal and unoppressed (6), behold the seats of the mortal (5,7). 6

[vasu: shining one, (8.44.24), (8.103.12); jenyam: victorious, (5.1.5); aruṇam: pleasurable;]

⁴ न यः संपृच्छे (1), न पुनः हवीतवे (2), न संवादाय (3), रमंते (4), तस्मानो अद्य समृतेः उरुष्यतं (5), बाहुभ्यां न उरुष्यतम् (6)

⁵ प्र मित्राय प्र अर्यमणे संचुथ्यम् (1), ऋतावसो (2), वुरूथ्यं वर्रुणे छन्द्यं वर्चः (3), स्तोत्रं राजंसु (4), गायत (5)

⁶ ते हिन्चिरे (1), अरुणं जेन्युं (2), वसु (3), एकं पुत्रं तिसॄणाम् (4), ते धार्मानि (5), अमृता मत्यीनाम् अदंब्धा (6), अभि चंक्षते (7)

8.101.7:

The words (of my thought) are in labour (1); the deeds I shall do are full of illumination (2).

O Ashvins, come then both of you, one in comradeship (3), to the offerings that they may go to their goal (4).

[vitaye: for their advent, (8.60.4); for manifestation, (5.26.2);]

8.101.8:

O Ashvins, rich in the plenty of substance (2), we offer you a delight free from the Rākṣhasa-s (1). Come bringing forward the supreme lady of offering (3). O Gods, you are lauded by (the seer) Jamadagni (4).

[itam: come;

prāchīm: supreme; in front (S)
hotrām: lady of offering; chant (S);
pra-tirantau: bring forward (7.7.6); to increase, (1.113.16);
Line 3 has a quite different meaning according to S.]

8.101.9:

O Vāyu, come with perfect thoughts (1), to our yajna that reaches to heaven (2). The purifying sense of Soma in its upward motion (4), has been worked for you within with this pure brightness (3,5).

⁷ आ में बचांसि उर्धता (1), युमर्त्तमानि कर्त्वी (2), उभा यातं नासत्या सजोर्षसा (3), प्रति ह्व्यानि बीतये (4)

⁸ रातिं यद्वीम् अर्क्षस्ं हर्वामहे युवाभ्यां (1), वाजिनीवस् (2), प्राचीं होत्रां प्रतिरन्तौ इतं (3), नरा गृणाना जमदेग्निना (4)

⁹ आ नो युज्ञं दिंबिस्पृ<u>शं</u> (1), वायों याहि सुमन्मंभिः (2), अन्तः (3), पुवित्रं उपरिं श्रीणानो (4), अयं शुक्रो अंयामि ते (5)

101. Several-Gods 561

8.101.10:

The leader of yajna comes by straightest paths (2), to the offerings to be conveyed for the advent (of gods) (1,3). O Vāyu (who yokes) the steeds of life (4), come to the drink of two kinds of Soma (5), the (Soma) pure and that mixed with the milk (6). [āshiram: infusions; here it is milk, the yield of Ray-cow (go); Lines 1,3: The same phrase is in (1.74.4);]

8.101.11:

Truly you are great, O Sūrya (1), truly you are great, O Son of Aditi (2). Great are you in your being (3). A greatness is your labour (4). Certainly are you great (5).

[baṭ: truly;

paniyasī: more effective in labour, (5.6.4); paniṣhṭham: powerful to act, (3.1.13);

Sūrya: Master of illumination; Aditi: Goddess of Infinity;]

8.101.12:

O Sūrya, you are vast in your inspiration (1).
O God, you are great forever (2).
You are the mighty one by the greatness of Gods (3), for they set you in front (4), in a pervading and unconquerable light (5).

¹⁰ वेति (1), अध्वर्युः पृथिभी रिजेष्टैः (2), प्रितं हुव्यानि वीतर्ये (3), अधां नियुत्व (4), उभयंस्य नः पिब (5), शुचिं सोमं गर्वाशिरम् (6)

11 वट् महाँ असि सूर्य (1), वट् आंदित्य महाँ असि (2), महस्ते सतो (3), महिमा पंनस्यते (4), अद्धा देव महाँ असि (5)

12 वट् सूर्य श्रवंसा महाँ असि (1), सत्रा देव महाँ असि (2), महा देवानांमसुर्यः (3), पुरोहितो (4), विभु ज्योतिः अदांभ्यम् (5)

8.101.13:

She (Usha) is here below, luminous (1), beautifully shaped and ruddy-bright (2). She appears coming to us as one varied in hue (3), between his ten arms (4).

8.101.14:

They travelled with a motion (1,3), that went beyond the three worlds of beings (2); others travelled around that illumination (4). Vastly he stood within the worlds (5), purified and resplendent he entered in (6). [āyam: to come away, (10.51.6); ni vivishre: entered around, (3.7.1)

According to the anukramaņi, this verse deals with Pavamāna Soma.]

8.101.15:

She is the mother of Rudra-s, the daughter of Vasu-s (1).

She is the sister of Āditya-s, periphery of the truth (2).

Now I speak to that man who is conscious (3).

Hurt not the light that is without the stain of evil (anāgām) (4).

(Harm not) the Infinite (Aditi) who does not divide (5).

[gām: Light; also in Tai. Ar. (6.12.1); Verses (15-16) are addressed to the deity of speech.

nābhiḥ: navel centre; centre, (4.10.8); periphery (SA);]

¹³ इयं या नीची अर्किणी (1), रूपा रोहिण्या कृता (2),
चित्रेव प्रति अंदर्शी आयृति (3), अन्तर्दशसुं बाहुषुं (4)

¹⁴ प्रजा हं (1), तिस्रो अति (2), आर्यम् ईयुः (3), नि अन्या अर्कम्भितौ विविश्रे (4), बृहद्धं तस्थौ भुवंनेष्वन्तः (5), पर्वमानो हरित आ विवेश (6)

¹⁵ माता रुद्राणां दुहिता वसूनां (1), स्वसादित्यानाम् अमृतस्य नाभिः (2), प्र नु वीचं चिकितुषे जनाय (3), मा गाम् अनागाम् (4), अदितिं विधष्ट (5)

8.101.16:

(The light) knows the Word (1), and sends for the Word (2). All the thoughts approach to serve (the Word) (3). She, divine, has gone abroad for the sake of gods (4). Let not the mortal reject this light (5), in the littleness of his understanding (6).

[mā pari ā avṛkta: not reject;

Line 1: Light; same as that in line 5; gām, Ray-cow]

102. Agni

Rişhi: Prayogah Bhārgavah; Agnih Pāvakah Bārhaspatyah; Agnih Grhapatih Sahasasputrah; Agnih Yavişhthyah

8.102.1: You are the seer and the youth

8.102.2: With our word of prayer and works, bring the gods

8.102.3: With you as our ally

8.102.4: The ocean-dwelling fire

8.102.5: Force with the sound of wind and cry of rain

8.102.6: Creation of the creator-Sun (savituh)

8.102.7: May he come to be with us

8.102.8: Forms made glorious by his will at work

8.102.9: Agni travels towards all glories

8.102.10: Laud Agni in the sacrifices

8.102.11: Agni dwells eldest in our home

8.102.12: The friend who takes a man to the goal of his journey

8.102.13: Giver as his companion

8.102.14: The triple seat of sacrifice is united

8.102.15: His abode is like a happy form of Sun

8.102.16: Bring to us the gods by our thinkings

8.102.17: The gods brought you to birth as seer

8.102.18: Set you within as a thinker

8.102.19: I bring the little I have

8.102.20: Accept what we place for you

¹⁶ वृचोविदं (1), वार्चम् उदीरयंन्तीं (2), विश्वांभिः धीभिः उपतिष्ठंमानाम् (3), देवीं देवेभ्यः परि आ-ईयुषीं (4), गाम् आ मोवृक्त मत्यों (5), दभ्रचेताः (6)

8.102.21: What is eaten by ant is your food of light

8.102.22: Let mortal cling to the Thought

Metre: Gäyatrī

8.102.1:

O divine Agni, you establish a vast expansion for the giver (1). You are the seer, the youth, the master of the house (2). [grhapatih: master of the house; epithet used exclusively for Agni in 20 verses; (8.60.19); also seer of the mantra]

8.102.2:

O Fire of the wide light, who is awake to knowledge (4), go with our word of prayer (1), and of works (3), and bring the gods (2,5).²

8.102.3:

With you indeed as an ally (1), most strong in your urge (3), we overcome (the foes) for the conquest of the plenitude (2,4).

8.102.4:

Even as the Flame_Seer, Son of the Wideness (1), even as the Doer of Works (3),

I invoke the pure ocean-dwelling Fire (2,4).

[Bhṛgu: the Flame-Seer;

apnavānavat: even as the doer of works,

apnavāna: doer of works, (4,7.1)]

[े] त्वमंग्ने बृहद्वयो दर्धासि देव दाशुषे (1), कविः गृहपंतिः युवां (2)

² स न ईळोनया सह (1), देवाँ अग्ने (2), दुवस्युवाँ (3), चिकित् विभानो (4), आ वह (5)

³ त्वर्या ह स्वित् युजा (1), वृयं (2), चोर्दिष्ठेन यविष्ठच (3), अभि ष्मो वार्जसातये (4)

⁴ और्व-भृगुवत् (1), शुर्चिम् (2), अप्रवान्वत् (3), आ हुवे अग्निं संमुद्रवांससम् (4)

8.102.5:

I call the ocean-dwelling Fire (1,4), the force, the seer which has the cry of the rain (3), and the sound of the wind (2).⁵

8.102.6:

I call the ocean-dwelling Fire (3), like the creation of the Creator-Sun (1), like the delight of the Lord of Delight (2).

8.102.7,8:

Agni is the forceful offspring of the pilgrim-sacrifices (2,5). As Agni grows in his multitudes (1,3), may he come towards us to be with us (4,6), like the Form-Maker coming to the forms he has to carve (7), made glorious by his will at work (8).

8.102.9:

This Fire travels in the gods (1,3), towards all glories (2).

May he come to us with the plenitudes (4).

⁵ हुवे (1), वार्तस्वनं (2), कुविं पुर्जन्यंक्रन्युं सहः (3), अृग्निं संमुद्रवाससम् (4)

⁶ आ सवं संवितुर्यथा (1), भगस्येव भुजिं (2), हुवे अृग्निं संमुद्रवांससम् (3)

⁷ अप्तिं वो वृधन्तम् (1), अध्वराणां (2), पुरूतमम् (3),

अच्छा (4), नप्त्रे सहंस्वते (5)

⁸ अयं यथां न आभुवृत् (6), त्वष्टां रूपेवृ तक्ष्यां (7), अस्य क्रत्वा यशस्वतः (8)

⁹ अयं (1), विश्वां अभि श्रियो (2), अग्निर्देवेषुं पत्यते (3), आ वाजैरुपं नो गमत् (4)

8.102.10:

Laud here (2), the supreme Agni in the sacrifices (4), the most glorious among all the priests of the call (1,3). [pūrvyam: supreme; ancient; vishveṣhām: among all]

8.102.11:

The intense Fire with its purifying light (1), dwells eldest in our homes (2).

He shines out as one who hears from afar (3).

8.102.12:

O illumined sage, declare him (1,3), as the powerful and conquering war-horse (2,4), as the friend who takes man to the goal of his journey (5). 12

8.102.13:

Towards you come the words of the giver of the offerings (1,3,5), marking you out as a companion (2,4).

(May you two) stand firm in the might of the wind (6).

¹⁰ विश्वेषाम् (1), इह स्तुंहि (2), होतॄंणां युशस्तमम् (3), अग्निं यज्ञेषुं पूर्व्यम् (4)

¹¹ द्वीरं पांचुकशोचिष् (1), ज्येष्ट्रो यो दमेषु आ (2), दीदार्य दीर्घुश्रुत्तम: (3)

¹² तम् (1), अर्वन्तं न सानिसं (2), गृंणीहि विप्र (3), शुष्मिणम् (4), मित्रं न योतयत्-जनम् (5)

¹³ उप त्वा (1), जामयो (2), गिरो (3), देदिंशतीः (4), हिविष्कृतः (5), वायोः अनीके अस्थिरन् (6)

8.102.14,15:

Your triple-seat of sacrifice is untied and unconfined (1,3). The waters also have established your abode (4). The abode of the bounteous godhead with its inviolate safeties (5), stands like a happy form of the Sun (2,6). 14,15 [tasthau: to stand, (8.102.14), (10.4.5); upadṛk: a form which oversees, (9.54.2); tridhātu: see (8.47.10)]

8.102.16:

O divine Agni, by our thinkings of the light (1), burning with your flame (2), bring to us the gods and do them sacrifice (3).

8.102.17:

The mothers bore you (1).

The gods brought you to birth as the seer (2),
the immortal, the carrier of offering, O Angira (4,3).

17

8.102.18:

O Agni, O seer (2), they set you within as the thinker (1,4), the desirable messenger, carrier of the offerings (3).¹⁸

¹⁴ यस्यं त्रिधातु अवृंतं बहिः (1), तस्थौ (2), असंदिनम् (3), आपः चित् नि दंधा पुदम् (4)

¹⁵ पदं देवस्य मीळ्हुषो अनाधृष्टाभिः ऊतिभिः (5), भुद्रा सूर्यं इव उपुदक् (6)

¹⁶ अग्नें घृतस्यं धीतिभि: (1), तेपानो देव शोविषां (2), आ देवान विक्षे यिक्षं च (3)

¹⁷ तं त्वाजनन्त मातरः (1), कविं देवासौ (2), अङ्गिरः (3), हञ्यवाहममर्त्यम् (4)

¹⁸ प्रचेतसं त्वा (1), कुवे अग्ने (2), दूतं वरेण्यम् हुव्युवाहुं (3), नि षेदिरे (4)

8.102.19:

Mine is not the cow unslayable (1); I have no axe at hand (2), so I bring to thee this little that I have (3).

8.102.20:

What we place for thee, a few chance logs (1), them accept, O ever-young Fire (2). ²⁰
[Also in Tai. Sam. (4.1.10.1), Atharva Veda (19.64.3)]

8.102.21:

What is eaten by the ant (1), what the white ant overruns (2), let all that be to you as if your food of light (3). ²¹
[Every creature such as ant, regarded as insignificant, has its role in the cosmos and contributes to the light.]

8.102.22:

Kindling Agni (1), let mortal man cling with his mind to the Thought (2). By things luminous I kindle the Fire (3).²² [vivasvabhiḥ: luminous things; shining ones]

¹⁹ नहि में अस्ति अघ्र्या (1), न स्वधितिः वर्नन्वति (2), अथ एताहक् भंरामि ते (3)

²⁰ यदंग्रे कानि कानि चिदा ते दारूणि दुध्मसि (1), ता जुंषस्व यविष्ठच (2)

²¹ यत् अत्ति उपजिह्विका (1), यद्धम्रो अतिसर्पति (2), सर्वृ तदंस्तु ते घृतम् (3)

²² अग्निमिन्धांनो (1), मनंसा धियं सचेतु मर्त्यः (2), अग्निमीधे विवस्वंभिः (3)

103. Agni

Rishi: Sobharih Kānvah

8.103.1: The great path-finder

8.103.2: Lit by the servant of heaven

8.103.3: Men serve him by the self, by their thoughts

8.103.4: Agni holds the hero in himself

8.103.5: All beautiful things in the godheads

8.103.6: To him our lauds go forth

8.103.7: The seekers make him bright by words

8.103.8: Agni, the possessor of truth

8.103.9: May his new right thinking come to us

8.103.10: Most beloved of the beloved

8.103.11: He conquers multitudes by the thought

8.103.12: May he be not angry with us

8.103.13: Invokers with inappropriate movements

8.103.14: Come with Rudra-s, for the drink of Soma

Metre: 1-4,6, Brhatī; 5, Virādrūpā; 7,9,11,13, Satobrhatī;

8,12, Kakup (8/12/8); 10, Hrasīyasī (6/6/7); 14, Anushtup;

8.103.1:

He is seen, the great path-finder (1), in whom they have founded the laws of our action (2). To Agni well-born, increaser of the Āryan (3), go our words (4). 1

8.103.2:

Lit by the Servant of Heaven, Agni in his might (1,3), travels along our mother earth towards the gods (2,4); on heaven's peak he takes his stand (5).²

¹ अदंशिं गातुवित्तंमो (1), यस्मिन् ब्रतानि आंद्धुः (2), उपो षु जातमार्यस्य वर्धनम् अग्निं (3), नंक्षन्त नो गिरंः (4) ² प्र दैवोदासो अग्नि (1), देवाँ अच्छा (2), न मुज्मनां (3), अनुं मातरं पृथिवीं वि वांवृते (4), तस्थौ नार्कस्य सानंवि (5)

8.103.3:

Men doing the works that have to be done (1,3), grow luminous because of him (2).

They serve by the self, by their thoughts (6).
(He is) conqueror of the thousands (4), as if in the winning of the purities (5).

[tmanā: by the self, by themselves]

8.103.4:

You will lead the mortal to the Riches (1), who gives to thee, O shining One (2).

O Agni, he holds in himself, the hero (3), who utters the word, who increases the thousands (4).

8.103.5:

By the war-horse, he rends open the plenitude (2), even in the strong place (1). He founds an imperishable inspired knowledge (3). O one of many riches, in you we ever hold (5,7), all beautiful things in the godheads (6,4).

8.103.6:

He gives to us all treasures (1), and is men's rapturous Priest of the call (2); to Him our lauds go forth (4), as if supreme vessels of the Soma-delight (3).

³ यस्मात् (1), रेजंन्त (2), कृष्टयं: चुर्कृत्यांनि कृण्वतः (3),
सहस्रसां (4), मेधसांतौ इव (5), त्मना अग्निं धीभिः संपर्यत (6)
⁴ प्र यं राये निनीषसि मर्तों (1), यस्तै वसो दाशंत् (2),
स वीरं धंत्ते अग्न (3), उक्थशांसिनं त्मनां सहस्रपोषिणंम् (4)
⁵ स दृळ्हे चिंद्भि (1), तृंणत्ति वाजुम् अर्वता (2), स धंत्ते अक्षिति श्रवं: (3),
त्वे देवत्रा सदां (4), पुरूवसो (5), विश्वां वामानिं (6), धीमहि (7)
⁴ यो विश्वा दयंते वसु (1), होतां मुन्द्रो जनांनाम् (2),
मधोर्न पात्रां प्रथमानि (3), अंस्मै प्र स्तोमां यन्ति अग्नयें (4)

8.103.7:

The lavish givers, the seekers of the godhead, make him bright by their words (4,2), as if leading a chariot-horse (1,3).

O powerful for action, O lord of peoples (7), in the son of our begettings (6), you carry achievement of the possessors of riches (8), beyond both the heaven and earth (5).

[ubhe: both, both heaven and earth]

8.103.8:

Coming to Agni, with the laud (5), chant to the most bounteous one (1,3), the possessor of the Truth, the brilliant in light (2,4).

8.103.9:

High-kindled, fed with the offering full of light (2), the lord of riches conquers a heroic glory (1).

Often may his new right thinking (3), come towards us with the plenitudes (4).

[kuvit: often]

⁷ अश्<u>वं</u> न (1), गीर्भी (2), रुध्यं (3), सुदानंबो मर्मृज्यन्ते देवयर्वः (4), उभे (5), तोके तनंये (6), दस्म विश्पते (7), पर्षि राधों मुघोनांम् (8)

⁸ प्र मंहिष्ठाय गायत (1), ऋताब्ने (2), बृह्ते (3), शुक्रशौचिषे (4), उपस्तुतासो अग्नये (5)

⁹ आ वंसते मुघवां वीरवृद्यशः (1), सिमंद्रो द्युझ्याहुंतः (2), कुविन्नों अस्य सुमृतिः नवींयुसी (3), अच्छा वाजेंभिः आगर्मत् (4)

8.103.10:

O one who presses the Soma (3), laud the Fire, the guest (2,4), most beloved of the beloved (1), the controller of the chariots (5).

8.103.11:

The master of sacrifice turns towards us (2), the hidden treasures, which have now risen and known (1). His downward descent is a rush as of waves hard to cross (3), when he conquers by the thought the plenitudes (4). [niditā: hidden; pravaņe: downward descent;]

8.103.12:

May not Agni be angry with us (1). (He is) the guest, the shining One widely proclaimed (2). This is he, the perfect hotar, perfect in the pilgrim-rite (3).

¹⁰ प्रेष्ठंमु प्रियाणां (1), स्तुहि (2), आसाब (3), अतिथिम् अग्निं (4), रथांनां यमम् (5) ¹¹ उदिता यो निर्दिता बेदिता बस्बा (1), युज्ञियों बुवर्तति (2), दुष्ट्रा यस्य प्रबृणे नोर्मयों (3), धिया बाजुं सिषांसतः (4)

¹² मा नो हणीताम् (1), अतिथिः वसुरिग्नः पुंरुप्रशास्त (2), एषः यः सुहोतां स्वध्वरः (3)

8.103.13:

May they not come to harm (1), by any of their movements (3), who approach you with invocation, O Fire, O shining One (2). The singer of the hymn (4), who has given the offering (6), and does well the pilgrim-rite (7), demands of you the office of the messenger (5). 13

[itte: to demand, to desire, (5.12.6);

Lines 1,2: Some of the movements of the invokers may be inappropriate. The prayer is that the wrong movements should be pardoned and they may not come to harm.

Line 5: The singer demands that Agni do his task of being a messenger, conveying the offerings to the respective gods.]

8.103.14:

Come, O Fire, with the Rudra-s, a friend of Maruts (1), for the drinking of the Soma (2).

Come to the laud of Sobhari (3), and take your rapture in the godhead of the Sun-world (4).

¹³ मो ते रिष्ट्ये (1), अच्छोक्तिभिः वसो अग्ने (2), केभिः चित् एवैः (3), कीरिः चित् है (4), त्वाम् ईहें दूत्याय (5), रातह्वयः (6), स्वध्वरः (7)
14 आग्ने याहि मुरुत्सेखा रुद्रेभिः (1), सोमंपीतये (2), सोभंयां उपं सुष्टुतिं (3), मादयंस्व स्वंणरे (4)

II. Appendices

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2. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly য় is 'sha', য় is 'sha'.

Devanāgari Symbol		च्	ch	<u>ch</u> ug, <u>ch</u> ur <u>ch</u>		
Examples		a	ज्	j	jug, jig, jar	
	Short Vowels			ट्	ţ	tub, tiger
	अ	a	cut, but, run	ड्	þ	deed, dog
	Never as English a			त्	t	ma <u>th, th</u> in
	इ " "	i	p <u>i</u> t, s <u>i</u> t, f <u>i</u> t	द्	d	mother, gather
	उ ः ।	u	p <u>u</u> t, f <u>u</u> ll	प्	p	pun, pat, peet
Long vowels:			ब्	b	bin, bar, bun	
	आ	ā	cop, mar, bar, car	म्	m	man, me, mist
	ई	ī	n <u>ee</u> d, s <u>ee</u>	न् "	n	net, nose
	ऊ	ū	s <u>oo</u> n, m <u>oo</u> n	य्	y 10	yes, yet
	Other 1	Other vowels:			r	red
	Ų	е	s <u>ay</u> , m <u>ay</u>	र् ल्	1	<u>l</u> ife, <u>l</u> id
	ओ	0	more, sore, toe	व्	v	water, wood
	ऐ	ai	site, might, light	स्	s	sing, sit
	औ	au	p <u>ou</u> t, <u>ou</u> t,	ष्	șh	ship, sheet, dish
	羽	ţ	comment below	श	sh	comment below
Consonants:			ह	h	<u>h</u> ut, <u>h</u> it	
	क्	k ,	kick, kite, cut	`		
	ग्	g	gut, gig, go			

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling. kh ख; gh घ; chh छ; jh झ; th घ; dh घ; th ठ; dh ढ; ph फ; bh भ; ng (ङ्) as in sing.

Special cases

jñ (ज्र्) is as in ज्ञानम् (jñānam).

n () is with the tongue in the upper palate.

sha (श) is something between sa and sha.

इ occurring in यह is simplify denoted by 'jna' omitting the accent on n.

r (兩) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly rk is written as rik.

h (h with a dot below) indicates the samskrt visarga symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, िरः is riḥ, नः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of िरः नः etc., are all different; the different sounds are indicated by the vowel previous to the symbol ':'.

'm' is pronounced as half 'm'.

5 is a conjunction that indicates 'आ'; Example:

māsmṛtāt माडमृतात् = मा + अमृतात्

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become luminous by doing work, 8.103.3 gods love those free of sloth, 8.82.15 great, the, 8.82.3 importance of small works. mighty works done by Indrapower, 8.100.1 sacrificing couple and, 8.31.17 teach Kanva about work, 8.9.3 will to do work, 8.70.13 work done with thoughts of plenty, 8.26.25 worship with works, 8.27.15 will to work, desire it, 8.70.13 work of Atri rishi, 8.36.6 Wakeful light, 8.89.1 Web of truth, 8.13.14 White gods, 8.40.8

giving a body to, 8.59.6 inner, comes, 8.18.19 journey of, 8.27.3 path of, 8.4.13

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Yajna,

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